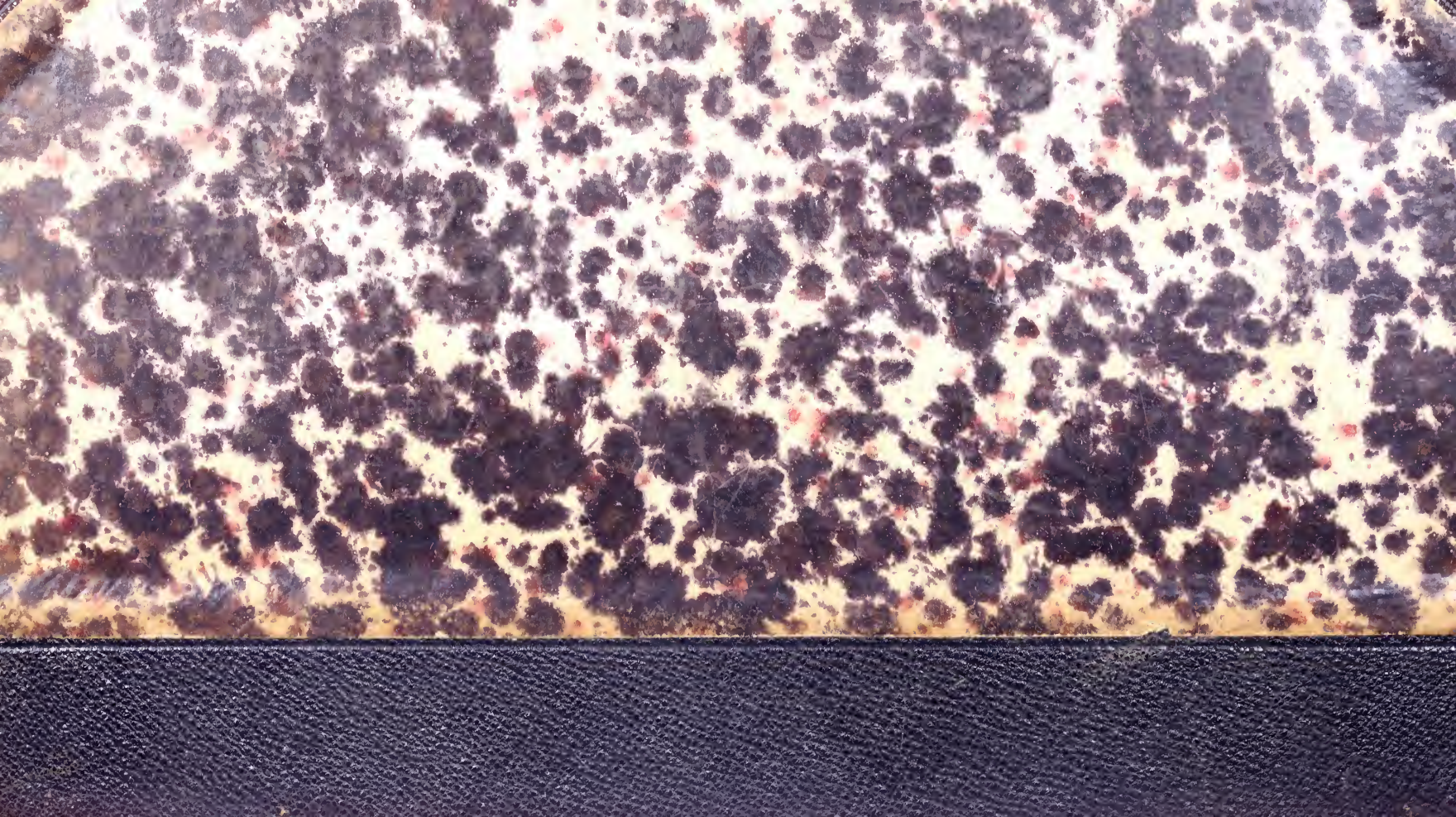

LIBRARY
Theological Seminary,
PRINCETON, N. J.
~~Division~~ I
No. Case,
No. Shelf, Section 7
No. Book, No.

Digitized by the Internet Archive
in 2015

https://archive.org/details/christianwork3611unse

CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

THE MEETINGS OF SOCIETIES.

The anniversaries of this year have been conducted with much ability, and the statistics which we append prove that the interest in the great work of the evangelization of the world is steadily on the increase. The report of the British and Foreign Bible Society, which shows an income of above ten thousand pounds more than in any previous year, and those of the great Foreign Missionary Societies, are especially satisfactory. Still, when we compare the aggregate amount devoted to these great Christian enterprises with the sums spent upon the luxuries of life, as witnessed by the facts of the Chancellor of the Exchequer's Budget, it sinks into insignificance; and we see clearly that, without any great self-denial on the part of those interested in the work of God on the earth, the amounts might be doubled or trebled. It is pleasant, however, to find the wave of Christian liberality gradually rising from year to year. This is especially important, as an indication of the continuous increase of a spirit of devotion. There is one Society which has lately taken its place among the others in these annual assemblies, which, though yet in its infancy, we hope will ultimately do great good to them all. We refer to that founded for the purpose of fostering Systematic Beneficence. If this principle were carried out, not by a few only as at present, but by all earnest religious men, as it ought to be, and a tenth, or a fifth, or some other proportion of income, as the case might be, constantly devoted to religious objects, the treasuries of all truly beneficent societies would overflow to an extent never yet dreamt of; and the Church would enter with something like means proportionate to the work, upon her great enterprise of evangelising the world. When we consider the smallness of the means and the fewness of the men hitherto devoted to this enterprise as compared with the work to be done, we have reason to be surprised, not that so little, but so much has been actually accomplished. While our scientific men are discussing the possibility of reaching certain races of the heathen, chiefly to support their theory of the diverse origins of the various branches of the human family, our missionaries have brought many of the most degraded races to the foot of the cross, and made them morally an example to countries long possessed of Christian civilization. As to the speeches, there is, as on all occasions where a number of men engage in public speaking, much that, though suitable perhaps for the moment, is not worth preservation; but the extracts from speeches that we have given show there is also much spoken that is of value and of permanent interest. The Bishop of London, referring to this at one of the meetings, said, "Some persons are in the habit of speaking lightly, and frivolously, and contemptuously of our meetings in this hall. I have never attended a meeting in this hall for a religious purpose without feeling that it was a privilege to be present."

The following table contains, besides the statistics of the London Societies, those of the Missions of the Scottish Churches, as reported to the Ecclesiastical Courts. There are necessarily a few omissions, owing to the impossibility of obtaining the requisite information, and there may be several slight inaccuracies, though every care has been taken to make the table a correct one.

TABULAR VIEW OF THE INCOMES OF SOCIETIES FOR THE YEARS 1864, 1865.

FOREIGN MISSIONS.

	1865.	1864.	Increase.	Decrease.
	£	£	£	£
Society for the Propagation of the Gospel	102,997	87,832	15,165	
Church Missionary Society	157,847	154,247	3,600	
Wesleyan Missionary Society	141,899	134,258	7,641	
London Missionary Society...	91,041	81,072	9,969	
Baptist Missionary Society	28,745	34,419	...	5,674
United Methodist Free Churches	5,179			
Primitive Methodist Missions	13,602	12,557	1,045	
Turkish Missions Aid	4,142	2,875	1,267	
Church of Scotland Foreign Missions	6,307	4,450	1,857	
Free Church of Scotland Foreign Missions	25,048	15,002	10,046	
United Presbyterian Foreign Missions	17,915	16,088	1,827	
English Presbyterian Foreign Missions	4,050	3,381	669	

HOME MISSIONS.

	1865.	1864.	Increase.	Decrease.
	£	£	£	
Church Pastoral Aid Society	60,288	44,845	15,443	
London City Mission	40,774	42,476	...	1,702
Irish Church Missions	21,326	26,672	...	5,346
Wesleyan Home Missions (about)	15,000	15,000		
Home Missionary Society (Congregational)	7,938	4,093	3,845	
Irish Evangelical Society (Congregational)	2,616	4,015	...	1,399
Baptist Home Mission and Irish Society	4,310	4,984	...	674
Church of England Scripture Readers' Society ...	12,589	11,193	1,396	
United Methodist Free Churches Home Mission ...	3,182			
Church Home Mission	961			
English Presbyterian Home Mission	1,374	1,337	37	
Church of Scotland Home Mission	5,585	4,620	965	
Free Church of Scotland Home Mission	12,306	13,615	...	1,309
United Presbyterian Home Mission	7,780	7,162	618	

EDUCATIONAL SOCIETIES.

	1865.	1864.	Increase.	Decrease.
	£	£	£	£
Church of England Sunday School Institute	2,800	2,300	500	
Sunday School Union	20,135	19,929	208	
Ragged School Union and Branch Schools	35,072	36,372		1,300
Religious Book Society	8,694	7,515	1,179	
Baptist Tract Society	445			
Christian Vernacular Education Society	5,984	5,747	237	
British and Foreign Schools	12,604			
Home and School for Sons and Orphans of Missionaries	4,146			

COLONIAL AND CONTINENTAL MISSIONS.

	1865.	1864.	Increase.	Decrease.
	£	£	£	£
Colonial and Continental Society	28,808	28,919	...	111
Colonial Missionary Society (Congregational)	5,874	6,718	...	844
Foreign Aid Society	1,218	2,418	...	1,200
Evangelical Continental Society (Congregational) ...	1,878	1,983	...	105
Church of Scotland Colonial Missions	3,562	3,638	...	76
Free Church of Scotland Colonial Missions	2,938	3,228	...	290
Free Church of Scotland Continental Missions	2,442	311	2,031	
United Presbyterian Continental Missions	1,296	1,366	...	70

JEWISH MISSIONS.

	1865.	1864.	Increase.	Decrease.
	£	£	£	£
London Society for the Jews	34,628	32,681	1,947	
British Society for the Jews	7,174	6,585	589	
Operative Jewish Converts	4,238	4,331	...	93
Church of Scotland Jewish Mission	3,606	3,639	...	33
Free Church of Scotland Jewish Mission	4,809	4,232	577	
United Presbyterian Jewish Mission	2,170	873	1,297	

MISCELLANEOUS SOCIETIES.

	1865.	1864.	Increase.	Decrease.
	£	£	£	£
Religious Tract Society				
Sales	97,572	96,935		
Gifts	13,356	10,872		
Totals	110,928	107,807	3,121	
Army Scripture Readers' Society	10,229	9,477	...	752
Protestant Reformation Society	3,787	4,619	...	832
Modern Missions	197			
National Temperance League	2,158			
Protestant Alliance	1,874	1,539	335	
Trinitarian Bible Society	1,178	747	431	
Missions to Seamen	7,136	7,310	...	174
Lord's Day Observance Society	928			
London Society for Teaching Blind to Read	1,259			
Sailors' Home	15,209			
Prayer Book and Homily Society	1,024			
Seamen's Christian Friends Society	931	940	...	9

BRITISH AND FOREIGN BIBLE SOCIETY.

	1865.	1864.	Increase.	Decrease.
	£	£	£	£
Sales	102,684	89,897		
Gifts	78,389	79,008		
Totals	181,073	168,905	12,168	

AGGREGATE AMOUNTS FOR THE PAST YEAR.

Foreign Missions	£598,772
Home Missions	196,029
Educational Societies	89,880
Colonial and Continental Missions...	48,016
Jewish Missions	56,625
Miscellaneous Societies	156,638
Bible Society	181,073
Total	£1,327,033

THE DISCUSSIONS IN THE ANTHROPOLOGICAL SOCIETY.

At the meeting of the London Missionary Society, Dr. Livingstone said:—After the very eloquent addresses that you have listened to, I should be utterly ashamed to let my voice be heard, only I happen to be a witness in the case that seems to have affected the gentlemen who have spoken very much more than it did me. I never thought the assertions made at the Anthropological Society worth answering. I have been behind the scenes. I know something of the missionaries, and I know a good deal about the converts. Some people do not call me a missionary now, but I do not care what they think of me, if they will only grant that I am an honest witness. I have seen the converts

and the missionaries both in South and in West Africa, and I have formed a totally different opinion of them from that which has been recently put forth to the world. I believe that those who talk about either the missionaries or the converts as being unworthy know nothing about them. I had the pleasure of making the acquaintance of a gentleman in South Africa who has had an idea, ever since seeing the working of the mission under Mr. Moffat, that Mr. Moffat and another missionary there are the only missionaries in the whole world. He went into a certain town, and was surprised to see no one about; but when he got to the centre of the place he found a black man preaching to all the inhabitants, and he admits now that that black man must be a good fellow. That black man you may see figured in a picture that has now become pretty common, as standing by a missionary when he was bitten by a lion; he showed himself to be a man of courage then, and he has shown himself ever since a brave and good Christian man. Ever since then my friend has not known how to show me sufficient kindness, simply because he saw what I was doing; and I think that any man who has seen the missionaries at work, and has talked with the converts, will entertain as high an opinion of them as my friend. In my opinion, the missionaries on the west coast, and likewise in South Africa, seeing how often they are cut off by disease, and how bravely they hold on to their work, only want an air of antiquity thrown over them to decide that they are quite equal to the saints and martyrs of old. Ever since I was a boy I have heard a great deal about the advance of Mohammedanism; and in my own pretty extensive travels I have also been looking out for the advance of that wave of Mohammedanism which I was led to believe would soon spread over the continent of Africa. Now, I never happened to meet with a Mohammedan till two years ago, when I met two Arabs on Lake Nyanza, who were very busy slave-traders. They were building an Arab vessel to transport slaves across the lake towards the east, and they were at the time as busy as they could possibly be transporting the slaves by means of two boats. One of their men understood the Makololo language; I found him to be very intelligent, and we could converse readily together. I was rather anxious to find out whether he had been made a convert. He was the servant of these Arabs, who had been there for fourteen years; but this poor fellow knew nothing at all about Mohammedanism except that it was wrong to eat an animal if its throat was not cut. Why, the people knew as much of our religion as that in about three weeks after our arrival, for they would not go to hoe their garden on Sundays, because they were afraid that if they did they would have an unlucky crop. All the Mohammedan proselytism that has come under my own observation, and all that I have been able to ascertain about their converts, is simply this, that occasionally in the west and north of Africa they make forays and capture numbers of people, and sometimes conquer large portions of territory. In doing this they gratify their own selfishness; they get slaves, land, and other plunder; but, I find lately, on making some inquiries, that the native Christians, the men whom our missionaries have converted in West and South Africa, and also in the West Indies, contributed upwards of 15,000*l.* annually to the support and spread of our faith. In the one case the Mohammedans gratify their selfishness; in the other the native Christians make large sacrifices for the propagation of their religion. Now, I think the religion which teaches people to deny themselves and to make sacrifices, must be Divine; and, for all that I can ascertain, the only religion that makes proselytes is the religion of our Lord Jesus Christ. A very interesting fact came to my knowledge on the west coast. I was in Sierra Leone in 1818, and a few years previously the converts there belonging to the Church Missionary Society had taken upon themselves the entire cost of the schools, and had relieved the Society at home of an annual cost of 800*l.* I do not think so much of the converts actually made as I do of the leavening process going on throughout the whole country. I have had an opportunity of observing this leavening process. Dr. Tidman referred, at the beginning of the Report, to the Mission among the subjects of Moselekatse. Now Dr. Moffat had been at the station where Moselekatse lives about two months before I reached a point up the Zambesi, about 200 miles distant, and a man came to me one evening, and said that he had been to that Mission, and that the English had come, and that they had told Moselekatse not to sell any more people, and that he had agreed not to do so. That would be the most prominent feature to the natives in Mr. Moffat's opening of that Mission: and it shows, I think, that the leaven spreads much further than the missionaries sometimes imagine. When the slaves are at the public whipping-post,—for they have institutions of that kind,—they often call out, when undergoing the lash, "Oh, for the English! when will the English come?" making their masters, of course, much more angry than they were before; but this again shows that the good name which the English have, through the missionaries and through the efforts of our Government, extends a very long way inland. Thus the leavening process is going on, the men are being prepared for much greater advances in Christianity than we shall ever see in our day. The converts that I have seen I think to be an honour to Christianity; there are some—as there is a good sprinkling among ourselves—who are no better than they should be; but when the majority of them are compared with the heathen around them—and it is not fair to compare them with ourselves at home—I think every honest, intelligent witness will admit, that the missions of the Christian Churches in that country have been a great success. The success will be

much greater in time to come, because the work of propagation is now going on in every country where we have missionaries; and in the course of time, though not perhaps till the days of our children, the great avalanche of Christianity will be seen spreading over the whole world. I may say that I am going out next month again to renew my labours, and I shall be extremely glad and thankful if you will follow me with your prayers.

THE INFLUENCE OF THE BIBLE SOCIETY.

At the annual meeting of this Society, Viscount Stratford de Redcliffe said:—It seems to me that the Society could not, in the extravagance of religious hope, have expected anything more satisfactory than what we have heard, — a marked accelerated progress. And when I carry back my mind to the beginnings of this Institution; when I compare the figures upon your pages in the earlier years of its history; when I remember that the cypher was 640*l.* for the first year, and that I have now heard from the Report that it amounts to 180,000*l.*, that fact alone, I think, testifies what can be done in the short space of sixty years, when the people of this country apply their minds and their consciences to the accomplishment of a great work. We may find in that Report the proof that the exertions of those who have been employed under your direction have been such as to justify the confidence which you repose in them. But there is a greater proof than that in my mind, resulting from the Report, that the blessing of God Almighty is clearly upon your work. It is not only in the increase of subscriptions; it is in the increase of your work and the elements by which you have helped to produce a great improvement in the human mind that we see the proofs of that blessing. If I remember rightly, the number of copies which have issued from the depôts of the Society have amounted in the sixty years of its existence to no less than 45,000,000. Think of the effect of that promulgation of the Sacred Word among so many of our fellow-mortals in distant parts. It is presumable that much of the seed sown may not have produced the desired effects; but it is impossible to suppose for an instant that the sentiment of curiosity, which draws people to receive and often to pay for works which have been brought under their notice, must not have been accompanied by a great, a marked, and a salutary improvement. We must not, however, conclude from this that the work is completed. When we recollect that the object of this Society is the employment of all languages in the service of God, and that it addresses itself to every country on the face of the globe; when we remember that, according to statistics, necessarily loose on such a subject, there is reason to presume that there are as many as 1,200,000,000 of our fellow-creatures in the world; and when we consider what is the number of families they comprise—amounting probably, at the estimate of five to a family, to 250,000,000, we find that the copies of the Bible in its integrity, or of the New Testament in its integrity, or of integral portions of it, cannot have reached above one-fifth of that number of families, —I say that, comparing this result, great as it is, with what your intentions and duty are, it is an incentive to still greater exertions, and not a justification of our sitting down contented with what we may have accomplished. It has given me much satisfaction to find that in two countries where the Roman Catholic religion is predominant, such great progress has been made; that in those countries where, under the influence of the Roman Catholic Church, the Scriptures and their diffusion amongst the people have been more or less discountenanced, now under the action of more enlightened Governments scruples are being overcome; that they are themselves accessories by direct operation to encouraging and increasing the effect of your work; and that in Portugal and far distant Mexico the same operations are observable and the same results expected. I think, that, in these circumstances, we ought to derive the strongest hopes that, by continued efforts, still greater results will be the consequence of your exertions in a country with which at one time I was connected. It is more particularly satisfactory to find that notwithstanding, and in spite of, the efforts made to corrupt the mind of a comparatively enlightened Government, and to produce an opposition to the promulgation of the works published by you, the circulation of the Scriptures has been so slightly diminished there. That, to my mind, is a signal triumph; for it shows that the Turkish Government, however it may apprehend the fanatical movements of its people—and there is no doubt some foundation for that, at least in parts remote from Constantinople—have given way to the representations of a friendly Government, and acknowledge the duty which belongs to them as to those Scriptures upon which they do not fix their belief, but which at the same time they admit as having a claim upon their respect. The subject which has called us together is one which has been so frequently before you, that it is hopeless to expect to be able to say anything new upon it. All that those who have the honour of addressing you can hope is to revive in your minds the impression you have long entertained, to give you additional reasons for being satisfied with the great work you have in hand; and I hope that it may be brought to still greater issues. One of the principal points which I think has aided its success is the pure simplicity of the principle upon which it proceeds; the simple, ungarbled communication of that which we hold to be the Word of God. I must say that, for one, I care not if in that vast collection of authorised and sacred writings there may be here and there a passage of doubtful interpretation, or a matter upon which the mind of the sceptic and the infidel may gloat, with the hope of being able to find out something to realise his false views. It is enough to my mind, if the great features

of the Bible come home to our convictions and our consciences; if they present, upon the whole, the proofs of a great and saving religion, as well as those rules of morality which become the worshippers of God.

MISSIONS AMONG THE JEWS.

The Bishop of Ripon, at the meeting of the "London Jews' Society," referring to a disparaging statement as to the recent progress of Jewish Missions by the organ of the Jews in London, said:—In the first septennial period of the Society the average annual income was 8584*l*. In the second septennial period it was 9187*l*. In the third it was 13,139*l*. Then I admit there was a little appearance of a receding tide, for in the fourth septennial period the average annual income was 12,663*l*. But in the next period it was 22,561*l*. In the sixth period it was 28,172*l*.; in the seventh it was 30,452*l*.; and in the eighth it was 33,783*l*. The income last year was 34,628*l*. Now, I ask if this is an indication of an ebbing or of a flowing tide? But this is not the only evidence to which we may turn by which to test the declaration which the writer has so rashly made with regard to the "decline" of the "conversion mania." Twenty-five years ago there was only one Society in this country labouring for the conversion of the Jews—our own Society. Now you have in this metropolis another Society labouring for the same object, supported by the Nonconformists—I allude to the British Society for the Propagation of the Gospel among the Jews. In Scotland, where twenty-five years ago there was no Society for the conversion of the Jews, there is now a Society liberally supported by the Established Church of Scotland, and a second supported by the Free Church of Scotland; and there are a variety of other Associations, daily growing in importance, all organised for the same object—the conversion of the Jews. In addition to this we have schools; we have the Operative Jewish Converts' Institution, and various other agencies, all at work for the welfare of Israel. I think these are conclusive arguments to show that, so far from the interest in the Jewish cause being on the decrease, it is rather on the increase; and I would venture to suggest that the sentence which I have read from the writer to whose writings I have been referring, ought to read thus—"The conversion mania is on the increase; the tide is decidedly flowing; it comes up slowly but steadily." Now I pass on to notice the causes which this writer has assigned for what he terms the "decline" of the "conversion mania." And, first of all, he says, "The want of success has proved that it is useless to persevere in these efforts." I beg to observe that he never could have written in this strain if he had had the smallest clear apprehension of the nature of the duty in which we are engaged. We do not measure the standard of our duty by the measure of our success. If we meet with no success whatever, our marching orders are—"Go and preach the Gospel to every creature," and we would persevere in spite of every discouragement of our efforts for the conversion of the Jews. But I say that it is a libel on this Society and other kindred Societies to say there is no success. There is not, indeed, the success for which we might ordinarily hope and pray. There is not as yet, nor do we expect there will be, under the present dispensation, the universal ingathering of Israel. But there is quite enough of success to show that through the instrumentality of this Society the remnant according to the election of grace is being gathered into the fold of Christ. Why, when this Society was first established it is supposed that there were not fifty converted Jews in the whole of this kingdom. In London alone you have now 3000 converted Israelites. The Society can tell of 20,000 converts, of whom it is assured that they are members of the invisible as well as of the visible Church of Christ. More than a hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching the everlasting Gospel.

SYRIA AS A MISSION FIELD.

At the Turkish Missions Aid Society:—The Rev. Dr. Bliss said that, in order to comprehend the state of missionary work in Syria, it was necessary to look at the previous history of that land. They had heard of Syria and her ancient ruins, but they knew little of the living men and women of Syria. Travellers had not sufficient time to study the characteristics of these people. There were many things in them which were repulsive, and did not attract the attention of travellers. The people of Syria were divided into different classes, professing all kinds of religious belief. The Moslem inhabitants, although they held to the doctrine of the false prophet, were not idolators; and every Mohammedan in Syria and throughout the world would be scandalised if he went into certain so-called churches, and he would say at once that the people frequenting them were idolators, worshipping pictures and images. They were a careless and indifferent people with regard to religion. They were not infidels—they were not anthropologists. They believed in one God, and were not negligent with regard to their duties to that God. Every true Mohammedan was in the habit of praying five times every day, and fasted for a whole month during the day-time every year. There was little infidelity amongst the Mohammedans, except amongst a few Turks who lived about Constantinople. The Turks did not represent the Mohammedan world. They were despised by the Arabs of Syria and Arabia. Then came the Druses, numbering about 120,000—probably the farthest removed from religious faith and principle of any people on the face of the earth. Forty years ago there was scarcely a man or woman in Syria who could write or read. Since that time schools had been established. At first their progress was slow, and little was accomplished. The children in the

schools were principally the servants of the missionaries. But from small beginnings there had been a very large result. There were at present in Gaza and Antioch 1000 who could read and write. In whole villages twenty years ago there was not a soul who could read or write—not even the priest, who had his lessons by heart. Now the case was very different; and it was a most important fact, in a missionary point of view, that the people of Syria had attained a love for education, and were ready to take up the work and carry it out for themselves. The process of inducing the people to educate themselves was slow at the beginning, and had recently gone back a little; but it was necessary to insist on their providing for their own education, or we should miserably fail in our efforts to educate and Christianise the heathen. He would rather see money cast into the depths of the sea than sent abroad and spent without wisdom and judgment. Unless we convinced them that education was something worth paying for, our attempts would be useless; and he could point to schools in Syria which were self-supporting, to which children were sent by their parents rather than to the free schools. There was a school at Beyrout managed by the natives—a school of some importance—a female boarding-school—which was self-supporting. He would recommend all those who were engaged in missionary work in Syria to insist upon the people paying for their education. It certainly should be borne in mind that there were some poor children whose parents were unable to pay, and they ought to be provided for; but that circumstance did not infringe on the great principle which he was advocating. The same principle applied to the churches which had been established in Syria. They were all flourishing, active, and growing churches. There had been many conversions, but the most important fact was that the people had acquired a love for the truth, and were ready to carry on the work for themselves. All these churches had organised themselves into home missionary societies. Another great fact coming out throughout the Turkish empire was this: that the people were desirous of having a native ministry, and he would venture to say that without a native ministry the mission work would not be carried on to any great extent. The raising up of a native ministry was therefore a most important and necessary work. How was a native ministry to be raised up? Why, by educating a large number of natives in Syria itself, and then selecting from among them persons who were willing and competent to become ministers of the Gospel.

THE RED INDIANS.

At the Colonial and Continental Church Society's meeting the Bishop of Huron said:—There is the work among the aborigines of the colony—the Red Indians. Some of these are in a civilised, others in a semi-civilised, and others, again, in a savage state; and your Society aids me, as does also another Society, in carrying on a missionary work among these people and to make known to them the way of salvation through Christ. Two great questions have been solved by the work of the Society amongst the Indians. One is this—Whether the Indian race is not destined to fade away and perish from off the face of the earth before the white man? That question is now at once and for ever set at rest. The remnants of the six nations situated upon the grand river within the limits of my diocese have been Christianised and civilised, and instead of decreasing they have gone on increasing at the same rate as the white population around them have increased. But another question has been set at rest by the work of that Society, namely, —What is the proper mode of seeking to civilise the savage Indians? Some people have thought that this is to be done by educating them, by giving them a knowledge of the arts and a knowledge of trades, and then sending them forth to labour in those arts and trades. This system has been tried long and found in vain; practically it does not civilise the savage. But Christianise the savage and you civilise him at once. His heart then rejoices in the knowledge of Christ, his standard of morals and of thought is at once raised, and civilisation follows as a matter of course. This effect is said to have been witnessed even among the Esquimaux of the north, and it is certainly amply verified before our own eyes in Canada, where we see Indians in a highly civilised state as the result of their having come to be Christians. There are thousands of these people in my diocese, and the great majority of whom are now Christianised; and I have seen evidences of sincere piety and vital godliness amongst them, sufficient to prove to any man at all acquainted with spiritual things, that they were taught by the Spirit of God. Not long ago I confirmed seventy of them—some old and some young—and I was assured by the minister that they were fully acquainted with the nature of the ordinance.

THE INFLUENCE OF CHRISTIANITY IN INDIA.

The Bishop of London, at the Church Missionary Society's meeting, said:—Besides those whom we have, by the blessing of God, been enabled to bring to a knowledge of the truth, there are vast numbers—you have heard that the proportion is 290 out of 300—over whom we have no influence at all. Consider what is the state of India at this moment. Who is there that, when he meets a friend from India, does not hear of the extraordinary material changes which are going on there? It is very true that the Gospel is not a Gospel of railroads and of electric telegraphs; but, by God's mercy, railroads and electric telegraphs, and all the material appliances of civilisation, may be used now in that very cause of spiritual religion which we have at heart. It has ever been God's way to use secondary means for the working out of his own purposes. The Gospel is not a Gospel of war, yet war has often

been used in the course of God's providence for the opening up of new channels through which his truth might be preached; the Gospel is not a Gospel of commerce, yet commerce has been constantly opening up new paths for the Gospel of Jesus Christ. As that incursion of the old barbarians coming down upon Europe in early times, which seemed likely at once to sweep the Gospel and civilisation from the world, was used in the way of God's providence to make the very conquerors themselves the conquered, and to spread the Gospel among those who had hoped to destroy it, so all these material changes in the history of the world and all the extraordinary civilisation in India which is every day being developed, opens up new channels through which the Gospel of Jesus Christ may be diffused. Caste is, according to public accounts, greatly endangered by the very fact of the contiguity of the various classes of persons who frequent the railways, and that of itself is so great a change that no one can tell how much it may conduce to the spread of the Gospel of Christ. And, then, again turn to other changes which are going on in India. Look at that extraordinary love of education which is developing itself. How wise, as it appears to me, was that measure, adopted in connection with this Society, whereby a college was established at Calcutta for those who might not be satisfied with the Calcutta University. What a quiet, wise step was that which was taken in this matter; not going to men and saying, "We advise you to give up the University and come to us," but endeavouring to bind them with the cords of love, saying in effect, "If we cannot do everything for you, we will do what we can; we cannot indeed compromise the truth, God forbid! but we will do all we can for you, though you may appear to be as widely separated as possible from us." This is a matter the influence of which is extending itself all over India. The other day I had a conversation on this subject with my friend Dr. Duff, and he told me distinctly that he believed that the very system of Government education, against which we have protested, will in the end conduce to the spread of the Gospel of Jesus Christ. How can men be instructed in a literature which is based on Christianity, and be brought to read as class-books such books as "Butler's Analogy," and not in some degree be brought nearer to the Gospel? God's ways are so wonderful that there is no saying how far the spread of education which professes to go on without religion may after all conduce to the spread of the Gospel of Jesus Christ. And if you are not to lessen your efforts as respects the number of missionaries that you send to India, none of you can think that you ought to lessen your efforts as respects the character, especially the spiritual and religious character, of those missionaries. Of course any diminution in that respect would be utter ruin. Any sort of supposition that by increasing the mere machinery of the Missions you were doing the work would be sure to come to nothing. We must send men who love the Lord Jesus Christ in their hearts. But besides this, it is well, I think, to remember that we ought to send thoroughly well-educated men. The persons with whom missionaries have to deal in India are, according to all accounts of them which we have received, wonderfully acute. Although I trust that we shall take the good advice that has been given us not to read any bad books, yet I am quite sure that that is not advice which has been followed by educated men generally in India. They have no doubt read a vast number of bad books, and they probably know fifty times more about the *Essays and Reviews* and other works of the same kind than most of those who hear me; they are able to enter into disputes on the subtlest questions, such as the reproduction of species, and other questions of the same kind, which have agitated mankind from the earliest days of the Church; and you must send to them persons who, being armed at every point, will be able to meet their inquiries and difficulties, and to converse with them wisely about the Christian system and the unsearchable riches of Christ.

EFFECT OF MISSIONS IN AFRICA AND NEW ZEALAND.

The Archbishop of Canterbury said at the meeting of the Church Missionary Society:—With regard to this report, it is undoubtedly in some degree of a chequered character, but there is much to encourage and cheer us in the great and glorious work in which we are engaged. If I am allowed to fix on the one feature which strikes me as especially encouraging, it is that of the increased efficacy of the native agency. Why, what an answer is that to the sneers and scoffs of those who assert that there have been no results, or next to none, from missionary exertions. Take the case of the Niger district and the fact of a native Bishop having been there appointed for the first time. What an answer that again is to those who pretend to say that the African is incapable of being converted to true Christianity; that he is only capable of a religion like Mohammedanism. It is not merely that we have so many native deacons and native priests, but among them one has been found perfectly competent to superintend the interests of the Church of Christ in that quarter; one who undoubtedly from the short intercourse I have had with him convinced me that he does possess in an eminent degree those qualities which specially fit him for that office. I have seen in him a calm wisdom, a humility, a firmness, and a full comprehension of the sacred and important nature of his office; and, in short, I am satisfied that he really does possess most, if not all, of the qualities which specially characterise the office he holds. Now, it is not only in the chief pastor of the Church of the Niger district beyond the limits of the colony that we have an answer to the scoffs of the sceptic, but let us take the condition of the Church of Sierra Leone itself. There you have proofs enough of their zeal in spreading their own Church without calling upon the aid of this Society.

You have other proofs that they are willing to follow the Apostolic rule of weekly collections according as it has pleased God to prosper them—an example, I think, that might perhaps be followed elsewhere as well as there. You have a proof there also, in a colony of only 40,000 natives, of 9000 persons being under instruction—children, and perhaps some adults. What proofs these are of real Christian zeal! Then, again, if we pass to New Zealand, although there, unquestionably, we have less encouragement, yet allow me to say that I have some means of knowing the condition of the Church there, and also the circumstances attending some of the different tribes. There is a wide distinction to be drawn between the tribes of the north-east and of the south-west. It appears that many of the tribes of the south-west are of much less humane a character, and (whether converted to Christianity or not I cannot say) they have committed atrocities of a dreadful character. But, as regards the Maories of the north-east, I can bear testimony of their condition; and I may mention an anecdote beyond that which my excellent friend has just read of the Christian who administered water to the dying soldier. I believe it is true that they abstained from all spoliation of those whose bodies remained with them during that night; and, in that camp or pah, when entered afterwards, were found some beautiful forms of prayer, used previous to the engagement. We thus see that a spirit of true Christian love prevailed even among those warriors, and that they were warriors civilised by Christianity. Another anecdote I may relate, to prove their excellent spirit. Some of our young officers, from the camp in the neighbourhood of Tauranga, were in the habit of making excursions for amusement and sport, when the chief in a camp two miles off sent a message to the commander desiring him not thus to expose themselves, as it was likely they might be cut off by some rifleman, and then the tribe would be accused of murder.

THE PROGRESS OF MODERN MISSIONS.

At the Wesleyan Missionary Meeting the Rev. W. Morley Punshon said:—

I remember that the hottest fire is that which burns innerly, and that the white heat of intensest passion gives forth the scantiest flame. Why is it that there is not so much excitement now, as there was some years ago? Just because the sources of excitement have been swept away by the triumphant power of the Gospel of Jesus Christ. What were the topics which thrilled us in those former years? The horrors of Slavery, the solemn gloom of the night preceding the day of Emancipation; the tales about slaughtered widows and drowned children, Suttee and Juggernaut, and Cannibalism; and from the tide of Gunga and from the streets of Whydah there flooded out that which thrilled our hearts and froze our blood. "Their sorrows shall be multiplied that hasten after another God." And why is it that this has passed away? Because, for the most part, the things have passed away; or if they continue, they continue in greatly modified forms; they are lessened in their cruelty and in their wrong. Oh, sir, the calm and beautiful progress of our Missions, winning triumphs, teaching men in all lands how to live and how to die, in spite of the scoff of the slanderer, is our assurance. We could not do without our missions now. Amid the strife of objectors at home, we go to our Missions to test our theology; and when the very foundations of our religion are assailed, and religion itself as a vital form is said to be a myth and a delusion, we go to the Missions to test our experience; and we find the same truths, the old truths which saved our forefathers, and which have saved ourselves, still saving multitudes, and always "mighty to save" in the distant fields of the world; and we find Christians of every name and climate and colour, trusting in the same precious Saviour, and by the same faith passing into immortality, crying, "Victory! through the blood of the Lamb." It is a necessity of the age, therefore, that we should continue to keep our Missions—a necessity because of their acting as a buttress to the things which we hold most dear and precious, and which are assailed and attacked at home. Gotthold, the German, tells us, in one of his Emblems, of a river of which horses drank, and after they had slaked their thirst they trampled it with their feet; but, he says, the river flowed on, and the heavens smiled gratefully on its rippled waters, and its murmur was carried by the winds to be soothing to the dwellers on its banks. It had no pride in itself, but was content to flow calmly on, an unacknowledged blessing. It is so with the missionary cause. Some who have partaken of its benefits and are indebted to it for their power to do mischief, have turned against it. If one chose to descend to such an argument,—I am not sure whether, after all, it would not be a negative or an equivocal benefit;—but was it not because of our Missions that when Captain Burton went up to Dahomey he came back with a whole skin? He could not have gone there at all if the missionary had not gone before him. It was the missionaries who first opened up the way for European civilisation and for European commerce into those dark and benighted regions of the earth. Although those who are indebted to the Mission cause for their power to do mischief turn against it, and although they slake their thirst at it and then "foul the residue with their feet," onward in calm kindliness unheeding flows the river; and everything shall live whither the river cometh. They tell us that the negroes are degraded, utterly gross, below the level of men, unable to be reached, incapacitated to acquire or to retain ideas. No worse surely than those who are spoken of in the first chapter of the Epistle to the Romans,—that faithful likeness of heathenism, which, in its characteristic features, remains the same until this day. Why, sir, here again there is encouragement for us from the very presence of the

fall and the implied power to rise. The same creature who is capable of sin is "a creature capable of God." Just as it is in our own beautiful island —sometimes you see mirrored in the calm waters of the placid lake, the hoary mountains and the cottages on the slopes, and the pine trees on the summit, and the sky that stretches out so beautiful and broad above them; but the figures in the lake are all inverted, and you know that the deeper they are in their apparent seeming, the higher they are in their lofty and real altitude;—so in the shadows of the fall of our race, in all that is dark, and sad, and loathsome, and polluted, and imbruted in man, we see but the inverted measure of the gladness, the beauty, the power, the progress, and the heaven to which, by God's blessing, he can rise. Take the other test for a moment. Will you compare those converts in Western Africa, as Mr. Bedford said, with what you find in our own country? He argued that out, and showed you why they should not be equal to the Christians at home, —why the success is not so great in Western Africa or in other mission fields as at home. But is it not? There is that prior question to settle. I maintain it is, in the face of all opposition. Sir, have you not almost at the corner of every street in London to-day, and in many other places, bad spirits that slaughter more annually than are slaughtered at any Dahomean "Custom" in the world? Look into your streets—is there not something that you delicately veil under the name of "the social evil," and for which you cannot either by legislation or by philanthropy find a remedy? Cannot you go into the midst of this wicked city and find home heathens that are more besotted, more darkened, that are as absolutely ignorant of God, as any that are to be found in the most benighted parts of the world; "city Arabs" as wild as their Eastern namesakes, and with no sense of religion; bronzed women who have never known a girlhood, with bold brows and shrewish tongue, and eyes that have no flashes save those of hate or anger; men who are Ishmaels against society, in terrible revenge for society's original sin against them? And have you not had your Temperance Societies, your Home Missions, and all your other appliances at work for fifty years? And where has idolatry been put an end to here? It has, abroad. A nation has been converted from idolatry to faith. A nation has cast its idols to the moles and to the bats—there. It has never been so at home. There are the old sins causing the godly to mourn, and causing the hearts of the people to be bewildered and sad, on account of the desolations of the land in which they dwell.

THE HISTORICAL POSITION OF PARTIES IN THE CHURCH OF ENGLAND.

At the Prayer-Book and Homily Society Meeting, the Rev. C. E. Oakley said:—In gathering together to-day at the return of another anniversary of the Prayer-Book and Homily Society, we shall better understand the state of the Church at this time, and have a better idea of the claims of a Society of this kind, if we briefly call in review the different schools of theology which, since the Reformation, have existed in the Church of England. In days like these, when very startling opinions are being brought forward by a certain party in the Church, which are said to be both new and true, but which I venture to doubt to be either new or true, we are apt, to a certain extent from their boldness, to give in to their assertions. I feel, on the other hand, that the arguments they bring forward are old, and have been refuted long ago. If we look at the state of the Church of England in the 150 years after her reformation, we shall find that she passed through four distinct stages or schools of thought. First of all there was the school of the Reformers, of whom it may be said that they had a distinctive scriptural character. We find these men emancipating themselves from Rome, simple yet learned, well read in antiquity, yet thoroughly acquainted with the feeling of the time they lived in, drawing up with singular ability our Liturgy, our Articles, our Homilies, the expositions of the doctrines and tenets, and the public worship of the Church of England. The more we look into the writings of that time the more we are struck with this, that while they were eminently learned men, they endeavoured as plainly as possible to bring the doctrines of the Church of Christ before the people. They were shortly followed by another school of men like Laud, who may be described as the Ritualistic school. They had for a time undoubtedly great influence on the Church, but I question whether they took very firm hold on the people of England. Their successors were as antagonistic to ritualism as they had been devoted to it. As often happens, the pendulum had swayed to one side, and now it swayed to the other, and ritualism was given up altogether. The school of Puritan divines which then arose in the Church of England united the merit of deep piety and profound doctrinal teaching with the great fault of not sufficiently valuing the wisdom of former generations. Hence, though they were able to influence the mind of the people of their own time, when temporal power came back in the shape of monarchy, they were compelled to give way before the united efforts of the triumphant ritualists and wary politicians of the Restoration. An ever-memorable and ever-deplorable event in the history of the Church of England deprived her of some 2000 of her best and ablest men in 1662. That body went out when they had far better have remained within her pale. At the same time, when they left us they not only carried with them much piety and learning, but they carried with them also the lesson that it is not well for any generation, however good, to give up entirely the teaching and wisdom of those who went before. They were succeeded by a Philosophical school, represented by such men as Tillotson and Tenison, who had an enduring hold on the mind of the people

of England. The founders of that school were men of more or less temper, learning and discretion. That school, however, did almost irreparable damage to the Church. They perhaps never saw the effect of their own teaching; yet there can be no doubt that the dulness and depression of the Church in the last century, of which we feel still the bitter effects, are to be traced to the example of the so-called moderate men of the school which makes the fourth of the four great schools in the first 150 years of the Reformed Church of England. I have dwelt on this because I think that the mind of man is apt to reproduce itself, and that we might reasonably expect to see recurring in a cycle, in the later history of the Church, such schools as those I have described. The school of reformers we have reproduced in the Church by the Evangelical school. Then the school of Laud is represented by that party known in the Church as the Tractarian party. Then, answering to the school of the Puritans, we have that great body of Christian men now beyond the pale of the Church of England, comprising the modern body of orthodox Dissenters; and answering to the Philosophical school we have the modern Neologian or Broad school. I have now compared briefly the schools of the 16th and 17th centuries with those of the 19th century, and I contend that the men who honestly and earnestly are attached to the school of the Reformers must in these days belong to the Evangelical school; and so, that the men who are attached to the Evangelical school of the Church of England cannot do better to show their attachment than by supporting a Society like this. The Reformers may be said to have been the Evangelical clergy of their time, and I think it is not too much to say that the Evangelical men of this century, the Scotts and Venns, Newton and Cecil, were the truest successors of the Reformers. You will find in Ridley, in Latimer, in Taylor, great learning, great humility, great zeal, great love, great knowledge of antiquity, great respect at the same time for the feeling of the day they lived in, but, above all, a desire to make the whole of their learning and their teaching subordinate to and harmonise with the Word of God. So, too, with the Evangelical school of a more modern date. Both these schools we see to be eminently Scriptural schools, their principle for the interpretation of Scripture being to compare Scripture with Scripture—to look not to the principles of criticism prevailing in the Church in their days alone, but, above all things, to regard God's Word as infallible. So they took and compared the Word with the Word, and brought page to bear on page, and thus composed their immortal works. How clearly this is the case may be seen in the Book of Homilies. It is wonderful to remark how Scripture is brought to bear on Scripture, and you cannot put into the hands of the common people a better means of understanding the doctrines of the Church of England than by circulating amongst them the Book of Homilies. Again, I think I am doing no injustice to the Tractarian party when I compare them with the school of Laud. I am old enough to remember that at Oxford Laud was regarded as the model Anglican saint. I am old enough to remember the sad defections which one after the other weakened the hands of the Church on the one hand, while on the other they greatly strengthened them. Gradually men who had declared their love for the Church of England beyond all other Churches, became first cold and then sceptical as to her merits, and then went over to the Church of Rome. The Tractarian party cannot well complain when we try to read their history by the history of the school of Laud. But the people of England will have none of it. They will not be satisfied with any such ritualistic school. Still, after all, it is not so much with them that the difficulties of the Church of England have arisen of late. The school of Laud soon passed away, and so will its modern copy; and for my part I do not think the danger of the Church of England is any longer to be met with from the Tractarian movement. As regards the modern representatives of the Puritans, I believe that many men who have gone without the pale of the Church of England are in essentials sound at heart. I desire very much in these days of false doctrine, to see a good feeling spring up between orthodox men out of the Church of England and orthodox men within it. So I now pass on to allude to the Philosophical school which came in after the Restoration, and long gave the tone to the mind of the people—the school of Tillotson and Tenison; and I say that we have an historical parallel to that school in the modern Broad Church party. The founders of these two schools, to carry on the parallel, would appear to be men not quite foreseeing whither their teaching would lead them, namely to Arianism and Socinianism. Their common fault seems to be an undue exaltation of the power of human intellect, and an undue value for the mere unaided judgment of man in divine things. Now, I am here to-day as one rejoicing in the recollection of what the Reformers did, and what the later Evangelical Churchmen did at the beginning of this century. And I declare, for my own part, that I believe in the sound ancient teaching of the Church of England, as maintained in her Homilies, her Articles, and her Liturgy. Those Homilies, those Articles, and that Liturgy are declared by the men who wrote them to be worthy of reception exactly in proportion as they are in accordance with the Word of God; and the party which refers all questions of difficulty and doubt to that infallible record is, I believe, the one for the people of England.

THE DANGERS WITHIN THE CHURCH OF ENGLAND.

The Earl of Shaftesbury said, at the Church Pastoral Aid Society's meeting:—Heresy and schisms of the worst order are now grown up in such prurient and prolific forms on all sides that I am beginning to think that evangelical truth may soon be driven into a corner, to abide there for a time, and

then come forth refreshed as a giant rejoicing to run his race. I do not fear any external assault on the Church of England. I believe that the Church of England stands upon a rock, having been planted there by God Himself, where it is utterly impregnable against any attack from without. I am not afraid of Tom Paine and his adherents; I am not afraid of Pio Nono and his adherents; and still less am I afraid of that great Zulu deputation which has come from Africa to this country. I am far more afraid of treachery within than of these open enemies without. I fear not those who are open foes of our Society, whether they be in the extremes of Tractarianism, or in the extremes of Neology, but I do fear those well-intended, weak-minded, vacillating, soft-hearted, amiable men, who are looking now to the right hand and now to the left. Some of these men are inclined to Tractarianism, thinking that we want a little more of the rubric and a little more Church order to give us the force and permanence of Romanism. Others, who do not like to be behind what is called the spirit of the age, are rather disposed to give up to biblical criticism some portions of the Bible, it may be the story of the tempting of Eve by the serpent, or it may be the account of the flood. I tell these men that by abating one single hair's-breadth of the truth of God's Word, or the doctrine that the Bible is God's Word from beginning to end, we should be abandoning the whole. There may be parts of the Bible which we cannot entirely understand, but what we do not understand we receive in faith, fully believing that with the progress of science we shall obtain fuller knowledge in this life, and that we shall most assuredly understand all that is now obscure in the world to come. I am not, I never have been, opposed to the progress of science. My complaint against science is that it does not go fast enough. It keeps constantly hanging in the rear; what it discovers on Tuesday falls to the ground on Wednesday, and what it discovers on Wednesday vanishes away on Thursday. My complaint is that science does not go fast enough to see that the Bible has on it the impress of eternal truth, whether the matter under consideration be the story of the flood or the records in the Book of Chronicles. I am sorry to say that I have heard with my own ears—I will not here mention the name of him who said it—but with my own ears I heard a master in Israel remark in a public assembly, that to say that the Book of Chronicles and the Gospel of St. Luke stood on the same ground of inspiration was to utter an untenable proposition. I say that to make such a declaration is to concede the whole question. Moreover, men contend that this part of the Bible is inspired and that is not, or that there are differences in the degrees of inspiration. The whole authority of the Bible is cut up from beginning to end. Depend upon it, my friends, that there is no security whatever except in standing upon the faith of our fathers, and saying with them that the blessed old book is "God's Word written from the very first syllable down to the very last," and from the last back to the first. Now it is my fear of persons of this description, who have been ordained as ministers of our Church, and many of whom hold important offices, that keeps me from rejoicing as much as many have done on the present occasion. I cannot wonder at the feelings of my Right Reverend Friend, the Bishop of Ripon, on seeing the diocese under his own admirable superintendence covered with so many new houses of God to meet the wants of the teeming population; but I confess that I do not look upon the erection of these material houses with the same degree of satisfaction that he does, because I do not know what men may be placed there to minister the Word of God, or whether they will "rightly divide" the Word of truth. I am sorry to say that I think the educated classes in this country are going deeply into Tractarianism and Neology. The educated classes of this country, male and female, are gradually acquiring a great dislike to all doctrinal teaching; they are gradually maintaining the position that there is much in all the three systems of the Church of England, including Neology and Popery; that there is much in which they resemble each other; and that, in short, it is a matter of little difference which of these systems you embrace. But as regards the great mass of the people of this country I am quite satisfied that they are quite accessible to our efforts; I am satisfied that if we address ourselves to the millions of people who never profess to enter a place of worship we shall have the manifest blessing of God on our labours. If you go among the mass of the people you will find that they will either have no religion or will have religion of the best type. They like simple evangelical doctrine: they hate processions, they hate pomp, they hate ceremony; they are not much in favour of that which I am rather sorry to find is making its way in different parts of the country—choral unions; but at the same time they are quite open to the best kind of influences. Let us go among them heart to heart, and face to face; let us show them that we have no other object than that of promoting their temporal and eternal welfare, and I am convinced that astonishing effects will be produced.

THE SCHOOL OF COMPROMISE.

The Rev. Canon M'Neile, of Liverpool, said—There is such a love of moderation in our English people; there is such a repugnance to extreme opinions and extreme measures, half-and-half statements are doing more injury than bold and direct scepticism itself. We have a school of compromisers more to be dreaded in the recesses of our missionary work than open sceptics. And why do I refer to these things but because the most pointed distinctness in the initial sound is indispensable for power or plainness in the distant echo, and that, if we lose distinctness at home, we shall lose all power abroad. I say, then, that we have a school of com-

promisers who ought, I think, to be brought to the test, Do they believe the Bible or not? But in matters of human arrangement, in the affairs generally of human society, and the policy of human nations, compromise is often most judicious for this reason:—where serious differences in human matters occur, there is no infallible perfection of knowlegdge on either side. Therefore a mutual concession, which is a compromise, may be the nearest possible approach to true practical wisdom. To extend this principle to religion is to declare, concerning religious differences, that there is no infallible perfection of wisdom on either side: that is, that Almighty God has not spoken. Now, if He has not spoken, then all religious differences consist in human opinions; and one human opinion has as good a right to be considered as another human opinion; and if we have nothing but human opinions, by all means, as modesty is becoming and charity is becoming, — if we have only human opinions, by all means let us have compromises. If, I say, God has not spoken; or if, though He has spoken, we cannot ascertain exactly what He has said; if his words be contained in books which contain other words besides, or if any part of them be contained in books and other parts are to be developed, at the convenience of the Church, from age to age, so that we may have a theology of the nineteenth century; in any of these suppositions we are at sea. All is uncertain. To talk of steering right or steering wrong is only talk; for there is no standard. One man who is bold enough to take a stand for his own thought steers to the north, another steers to the south, a third to the east, and a fourth to the west: and then come a multitude of smaller men too moderate to be decisive. They dare not go quite to the north nor quite to the south. The softer among them would steer south-west; and some of them of a bolder character would go right in the wind's eye, and steer to the eastward. While all the while we have on board this craft certain cunning and clever men who are instructed to join all the steerers, to encourage all the compromisers, and to watch their opportunity until they can get command of the ship and then steer her into the Tiber. We have such men. Now if such teaching as this prevails, farewell to all missionary zeal. Farewell to all Christian certainty, all real conscientious convictions of truth. Farewell to all such constraining power of the truth of God as overcame the world. If such teaching prevails, farewell to that inward conviction which penetrates the nursery and enables the mother and the sister to devote in secret prayer their darling boy to the cause of Christ in the mission field. How shall this certainty follow you, my friends to whom I have now alluded? How shall this certainty of truth for Jesus follow you into your secret recesses if you indulge curiosity at the expense of principle, and tamper with those beautifully written books which contain the small doses of this compromising poison? O, let me earnestly entreat you—let me affectionately urge upon you, as an old man who has almost finished his course, that you refrain from the indulgence of that curiosity which has given currency to that pernicious literature which has neither power nor life in it, because it compromises the truth of God's holy Word.

THE BISHOP OF LONDON, who followed, began by a reference to the previous speech:—After the eloquent words which have proceeded from my friend on my right, and after the solemn warning which he has given us, and which I trust has sunk deep into all our hearts, it requires, perhaps, a little courage to say that I stand before you this day as a moderate man. I have not forgotten the Apostle's lesson that we should let our "moderation be known unto all men," and I am jealous lest the slightest misrepresentation should get beyond our walls, making it appear as if we could not temper our zeal with discretion, or, while taking a wise and comprehensive view of the difficulties which beset the Christian Church both at home and abroad, adhere as for our very lives to that central truth which it is the great object of this and of all kindred Societies to propagate throughout the world. It is as a moderate man, as feeling the difficulties which do beset the Church at home and abroad —it is as anxious to win by the cords of love those who may be wandering away from the truth of our Lord and Saviour Jesus Christ, that I prize these meetings, that I prize this great Society, feeling that nothing is so likely to enliven the zeal which is becoming cold, nothing so likely to make men understand and love the central truth of Jesus Christ as our being engaged in such great works as have brought us together here to-day. The echo of controversies which are not new, but after all the same that have been heard century after century since the Apostles fell asleep—the echo of these controversies dies away when men engaged in the great work which this Society sets before them, eager to save souls, give themselves with one heart and one mind to work out the great object of this Society. Then they forget the circumstances of their own immediate aim, and remember that they have a world-wide work, and are employed in a work which has lasted for nineteen centuries.

SYSTEMATIC BENEFICENCE.

THE following letter was read from the CHANCELLOR OF THE EXCHEQUER at the meeting of the Systematic Beneficence Society. It was addressed to the Secretary:—

"Dear Sir,—I have examined with much interest the publications you have been so good as to send me.

"I think the object of the Society, which I understand to be inducing men to give at least some fixed proportion of their incomes, such as their several cases may permit, to purposes of

charity and religion, is one that may be legitimately adopted by all, especially by all Christians, with the greatest and most beneficial consequences.

"And although it is the religious character and effect of such a proceeding that has the first claim upon attention, I, for one, believe its results would be no less advantageous in a social, and likewise in an economical point of view.

"I remain, dear Sir, your faithful servant,

"Rev. Dr. Cather. "W. E. GLADSTONE."

SIR FRANCIS CROSSLEY, M.P., who, it is well known, has long exemplified its principles, said, at the meeting of this Society:—That Society differed from almost every other Society with which he was acquainted in this respect—that it did not ask people for any funds to distribute, but merely asked them to distribute their own funds in the best way that they could. They might be asked, "If that is all that you require, why do you want a Society at all?" The reply was, that they found that everything that succeeded in the world was brought to a system. Everything in business was now brought to a system, or it did not succeed. He well remembered his father's saying that in the early part of the century, when he entered the factory which his (Sir Francis Crossley's) firm now owned, and which was then the largest factory in Halifax, he often felt on looking round that that concern was really too large for any one man to manage; but his sons had lived to see the day when, through system, they could manage factories ten times as large as that, and employed thousands of hands where their father employed hundreds. Well, then, turning to the railway system, was it not a marvellous thing that they could take their seat in London and travel for hundreds of miles over different lines, and that the system of book-keeping was such that every Company was credited or debited with its proper quota, although one Company's carriages ran over various lines, and passengers were getting out at almost every station? Well, then, if everything that answered in business was brought to a system, he wanted to know why giving was not to be brought to a system? There was a prevalent opinion in men's minds that for every sovereign or every shilling they gave away they were the poorer. Now that was, in his judgment, a great mistake. He was a strong believer in the truth of the proverb, "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." A man who gave in proportion to his means was more likely to succeed in business than a niggard or a miser; he took a larger and more comprehensive view of men and things than such persons, and was more likely to weigh rightly the probabilities of success in this or that undertaking. But there was another class of objectors who said that they preferred doing one thing at a time. They had set their mind, they said, upon accumulating a certain sum, and they wished to be let alone until they had succeeded in accomplishing their object; when they had done that, then, but not till then, they would retire from business and devote all their energies to giving. Well, he believed that if a man did not begin to give when he began to get, or thereabouts, he would never begin to give at all. The two things must go side by side; they must be companions in the way through life. Besides, did not this case strongly remind them of the Saviour's parable of the rich man, who said, when his barns would not contain all his produce, "What shall I do? Why this I will do: I will pull down my barns and build greater, and I will stow away all my goods, and I will say to my soul, Eat, drink, and be merry, for thou hast much goods laid up for many days." A still small voice came to him when he had finished the sentence, saying, "Thou fool, this night thy soul shall be required of thee." Did not those men who determined to finish getting before they began to give often fail to obtain what they were striving after? And, even if they succeeded in getting it, was it not like approaching the mirage in the desert? Did it not prove different from what they had supposed? and did they not feel that they must accomplish something greater before they could give up? The best of all books told them a good deal about God's care of the poor; it told them how his blessing attended the man who considered the cause of the poor, while his curse attended him who oppressed the poor; and surely, even in this view of the matter, it was time for all of them to be up and doing, and to inquire, "Lord, what wilt thou have me to do?" There was one other point which he would touch upon before he sat down. If a man had no system in his giving he was almost sure to get despondent in mind in reference to it. When people came to ask him to assist this, and that, and the other, he thought he would be ruined, and said, "I am always giving." But on the other hand, if he went upon a system and laid it down that he would give so much, he (the Chairman) would not say whether it should be a tenth or a fifth, because the exact proportion should depend on circumstances; if he kept a ledger account of the matter, he would know how much he had to give. When a person applied to him on behalf of a certain object, he would, of course, first consider whether that object were a good one, and suppose him to approve of it, and to have any money at his disposal, he would act accordingly, while if the money which he had set aside were exhausted he would ask to be excused. How much pleasanter it would be both for the man who asked and the man who was appealed to if giving, like everything else, were thus reduced to a system! This Society appeared to him to be required in order that the importance of systematic giving might be duly impressed on the public, it being very desirable that every one should lay down some rule for his guidance in relation to giving as well as in regard to other departments of duty.

THE RELIGIOUS CHARACTERISTICS OF THE AGE AT HOME.

At a joint-meeting of Free Churchmen and United Presbyterians during the sitting in Edinburgh of the Supreme Ecclesiastical Courts of their respective churches, Principal Fairbairn delivered an address in which he described the religious characteristics of the present age, in this country.

Speaking of the signs of progress he said:—Undoubtedly, there are not a few things which indicate advance—marks of progress—at least, if we compare our generation as a whole with the generation that preceded it. Think, for example, of one of the most general, yet one of the surest indications, so far as it goes, of the religious spirit, the diffused acquaintance with God's Word, and the public recognition of its divine authority. Is not the state of matters in this respect very different now from what it was half a century ago? We have had during that period the zealous and fruitful labours of Bible Societies, which have multiplied copies of Scripture beyond all former precedent, and pushed its circulation into quarters where previously it was comparatively scarce. Other agencies also have co-operated in the same direction—in particular, Sabbath school instruction, the throwing open of Bible printing, a more expository style of preaching, and the public discussion of questions which have turned more or less on Scriptural subjects. The Bible has thus been brought more, as it were, into the light of day, and had its proper place and character asserted as a controlling or guiding influence among men. There are exceptions enough, no doubt, still—more, perhaps, in other parts of the kingdom than our own. But no one, I presume, would now think of saying what Robert Hall said in his famous sermon on the crisis of 1803—when descanting on the sins and shortcomings of the time—"That nothing is thought so vulgar in this Christian country as a serious appeal to the Scriptures, and the candidate for fashionable distinction would rather betray a familiar acquaintance with the most impure writer than with the words of Christ and his apostles." If he should do so now, we venture to say, he would lose a great deal more than he could gain; for how often, of late years, have we not seen, in the higher places of the field—in town councils, in chambers of commerce, nay, on the floor of Parliament itself—when such subjects as the Lord's-day or marriage have come up, that the Bible was almost as fully recognised, and quoted, and argued from, as in the courts of a Presbyterian Church! Such things mark the general rise of the tide; they are a public homage to the Word of God, which at an earlier period would have been sought in vain. Another cheering symptom is the vast amount and general excellence of the religious literature of the day—periodical and book literature. Periodical religious literature is of such recent origin that there must be few here who cannot remember its commencement; but in half a generation it has swollen into a mighty stream; and, by means of Church organisations, the enterprise of Christian publishers, and latterly the colportage system, it is now pervading every corner of the land. There is scarcely a parish in which the press may not be said to be preaching weekly, as well as the pulpit. This is surely an advance in the right direction. And books, also, of a strictly moral and religious description—books for all classes, for the young as well as the old, for the unlettered as well as the educated and refined, have had a corresponding increase. I remember being struck some years ago by the statement of a person who had come, somewhere about the beginning of the present century, to be an apprentice to a bookseller in this city; he told me that there was then only one bookseller of the higher class in Edinburgh who kept any stock of religious books. And now I fancy the difficulty would rather be on the other side—to find one who does not keep them. Much is due in this line of Christian agency to the London Tract Society, which published many excellent books in a handy form, and at an extremely cheap rate, sent them over the country, giving grants also at reduced prices to Sabbath-schools and parochial libraries. Booksellers complained of this at first; I have heard them do so. They complained of it as an encroachment upon their proper territory, and an underselling of them by means of a bounty derived from Christian associations. But this was a mistaken view of the matter. That Society, by the extraneous help it obtained, was enabled to create far and wide a taste for religious reading; and the present state of the bookselling trade sufficiently shows what benefit it has reaped from the process. But the Church also—the interest of religion, has gained by the multiplied provision thus made for forming and sustaining the religious sentiment. A more widely-diffused, more thoughtful, intelligent Christianity has been the result. Then, again, what a start has been taken by the Church through the rise and progress of the missionary spirit. Strange to say, this also is a comparatively new thing in British Christianity. In Scotland many of us, too many of us, may almost be said to have witnessed its birth, and tended its infant movements. Less than half a century ago, the reasonableness and duty of Christian missions had to be defended from the pulpit, and was among the earlier topics that engaged the zeal and impetuous eloquence of Chalmers. No one would dream of such a thing now. The only question is, what particular fields to occupy; or how best to enlist Christian sympathy in their behalf, and ply them with an appropriate agency? Even yet the work can scarcely be said to have got beyond its feeble beginnings—if we think of the vast resources of our country, and the magnitude and importance of the missionary cause. But thanks be to God, it has begun, and is gradually making progress. It is no longer treated by the churches as a mere appendage, or side-work, to be left to the care of a miscellaneous society; there is scarcely a section of the Evangelical Church which

does not directly interest itself in a mission-agency, and give this a place in its prayers and contributions. Who can fail to see in this an evidence of the rising tide, and a happy omen for the future! Especially when we consider that the mission work of the Church embraces the home as well as the foreign field; and that a new era may be said also to have dawned in respect to evangelistic operations for the good of the neglected portions of our population. Along with the missionary spirit it is proper to mention also, not the rise, indeed, but the manifest growth and development, within a comparatively recent period, of the spirit of liberality and active beneficence. The willingness to give for moral and religious objects—to give in money, and to give also in personal acts of kindness and labour, has very perceptibly increased of late, and in the churches generally. Not that they have anything to boast of — yea, much rather to be ashamed of—when we think of what is expended on vice and luxury compared with what is done in the cause of religion and philanthropy. There is not a church in this country which would not blush to table its returns in respect to the cause of God and humanity, beside those of the revenue officers in its neighbourhood for intoxicating liquors alone. But a small proportion among us have known yet what it really is to make sacrifices for the Gospel's sake. There have, however, been many noble examples of a generous and liberal spirit—far exceeding what was known in the generation that has passed away; and we may justly hope that the influence of them will extend and appear in ever increasing fruitfulness. The people of Christ, we trust, are coming more distinctly to realise the thought that the Lord's work is their work, and that the more they do for it the better they do for themselves.

Referring to the special perils of the age, he said:—The social state of our people—their state, I mean, more especially in regard to sobriety of manners and chastity of life—is far from what it should be, and what if pervasively Christian, it actually would be. To say nothing of what can only be surmised, because done in secret, official returns, which speak of what cannot be hidden, are constantly proclaiming what should cover us with shame, and tell how far we are yet from having reached a properly sound and wholesome condition. Much, indeed, of the corruption referred to lies outside of our particular churches—but by no means the whole—as the records of our several courts too amply testify. And even as to what lies outside, we have to consider, whether it could exist to the extent it does—whether it would not be showing some signs of diminution (which we know too well it does not), if all the ministers and members of our churches maintained practically in their several localities the high testimony they ought to do, and a fervent zeal for the interests of righteousness? We cannot but fear that there are amongst us those of whom it must be said, that the salt has lost its savour—they partake too much of the evil that is in the world to do the part of the faithful reprovers of it. If we look more particularly to the large towns, which now comprise so great a part of our population, and exercise the most powerful influence over the whole, it must be confessed that the eager, driving, commercial spirit which prevails in them, brings with it many things that are unfavourable to the progress of the Gospel and the Christian life. The engrossment of mind it occasions, almost inseparable from large undertakings and extensive connections, is alone unfavourable; for how difficult to sit loose to the world when one has so much at stake in it! And with the employed, at least with the great mass of the employed, amid the struggle for existence, the long hours, the oppressive toil they often have to encounter in such an artificial state of things, how apt is the mind to sink into forgetfulness of its higher good, and how hard is it for the ministers of the Gospel to get even a proper audience for the tidings of salvation? Scanty support, crowded dwellings, a sickly and depressing atmosphere, employments protracted often to the verge of midnight or the sacred hours of Sabbath—yea, sometimes extending even beyond them—such things are undoubtedly great hindrances to the work which the Christian Church has to do in our day, and cannot but materially mar its progress. There is a change certainly to the better—in particular cases a very great change—as any one may see, who will look into the excellent and interesting volume of Dr. Blaikie, recently published, entitled "Heads and Hands in the World of Labour." It shows what the benign and elevating power of the Gospel could do—how much it sometimes has done—in the busiest fields of labour, when it has been fairly tried—while still the great mass of evils remain unchecked, and in a form which the Church can do little directly to remedy. Perhaps, however, the danger to serious religion is fully greater from what lies at the opposite pole of our social condition—the vast increase of wealth that has been and still is flowing in upon us. Proportionally this exists to a much greater extent in England than in Scotland, but it is immense in both; and in such a matter it is scarcely possible to divide—the country is in a manner one. We are beyond all comparison the wealthiest nation in the world; it gratifies our pride to think that we are so; but does it not also in the same proportion increase our spiritual danger? In the history of nations, wealth, when reaching beyond a certain point, has been the great corrupter and destroyer. Mighty and flourishing empires have sunk under its influence. Even Israel—Israel, too, in the time of her wisest monarch—might be said to find in this the beginning of her downfall. And though, from the general diffusion of Christianity amongst us, we have reason to thank God for the discretion with which it is so often used, and the pious and charitable objects to which it is applied, yet who can estimate what perils hang around the work of God,

and what hindrances it meets with from the pride, the luxury, the wantonness, the excesses, the ennui, the caprice, engendered by inordinate wealth? "They have no changes, therefore, they fear not God"—so said David of some in his day; of how many thousands may it not be said in ours? There is, however, a still more specific danger which at present besets the Church at home, and which naturally awakens forebodings for the future in thoughtful minds. It arises from the impulse that has lately been given to rationalistic and sceptical tendencies, and which, if successful, would undermine the very principles of evangelical religion, and the true idea of the Christian Church. The things of this description which have emerged cannot properly be termed novelties; with the great bulk of them most of us who are students have been familiar for at least a quarter of a century. But the circumstance of their having been adopted and set forth with a kind of reforming-like energy and determination by some persons of note in the Church of England has acquired for them a notoriety they could not otherwise have obtained—has, in a manner, forced them on men's notice, and thrown around them an air of interest and importance. And now we have the spectacle of a Church, which in time past has done much for the defence and elucidation of the truth, which has had the prestige of being one of the greatest bulwarks of the Reformation, harbouring within its pale, and sheltering, as by constitutional right, all shades of opinion, from the verge of Romish superstition and credulity to the bald negations of Socinianism. It is a matter deeply to be regretted, and cannot but tell, to some extent unfavourably, on the interests of religion in all the Churches. Two results particularly are sure to develope themselves more fully than hitherto: First, traditional relief will become widely shaken in many minds, that will not put themselves to the trouble of searching for any better foundation. Doubt and speculation are set adrift; dissatisfaction is felt with the old, simply because it is old, and there is a restless craving for something new, without any one being able to satisfy either himself or others as to what it should be, or where it is to be found. And then, among the more serious minded, there must be this other result—the growth of the spirit of individualism. Despairing of anything like Church order or consistency, even in respect of things of the most vital nature, many will throw off all sense of responsibility regarding it; they will feel as if they must look simply to themselves—enough if they can, in their own place maintain and walk in the truth.

He then spoke of the remedies to be applied for the avoidance of such perils:—Living, realising faith in God's word, and a willingness to do all and bear all that is needed to bring this home with power to the hearts and consciences of men—this is the prime thing, and without it learning the most varied and profound will prove unavailing in the conflict that is proceeding. Still, we are not to forget that it is especially by means of learning that zealous and persevering efforts are now being made to unsettle the foundations of the faith, and spread far and wide distrust concerning it. Now, therefore, if the Church is to maintain her ground, she must show that she is not behind in the possession and use of the materials which are employed against her. She must have men in her ranks who not only will contend earnestly for the faith delivered to the saints, but who can also bring to bear in its defence and illustration whatever resources the age can supply. Did not the Reformers, along with their other gifts, make a most valiant and effective use of the learning of their time? And if the Church now does not bestow increased pains for training up a learned as well as a godly ministry, and give all due encouragement to those who have the gifts more peculiarly suited to the times, she will neglect a plain and imperative duty. I will only say further, that the circumstances to which I have just been referring surely point to the great desirableness, at least, of union among the Evangelical Churches, and the duty of striving, if possible, to have it brought about. A common danger drives even the young and thoughtless to unite together for their common safety and defence; and the greater the interests at stake, or the dangers to which men are exposed, the more urgent must be the need for a well-grounded and extensive union. I would not precipitate the result. The union to be serviceable, either for defence or propagation, must be based on sound principles, and on a thorough mutual understanding, both as to the nature of the Church of Christ, and the manner in which its objects are to be carried out. It must grow, not be forced—grow under the blessed influence and guiding hand of the Spirit of God; but surely also under the earnest prayers and strivings of the Lord's people.

STATE AND PROSPECTS OF RELIGION UPON THE CONTINENT.

At the same meeting as that which was addressed by Principal Fairbairn, Dr. Cairns, of Berwick, delivered an address on the state of religion abroad, confining his observations, however, to the continent of Europe.

Speaking of Italy he said:—When we speak of Italy, let us remember that the great revolution, which alone made an evangelistic movement in it possible, at least beyond the kingdom of Sardinia, is not yet more than six years old. The decisive French campaign in Lombardy was in the summer of 1859; the memorable expedition of Garibaldi in Sicily and Naples, crowned by the Sardinian invasion of the States of the Church in the following year. These events are the foundation of the kingdom of Italy, and the foundation, in the adorable providence of God, of the religious liberty which has so mysteriously visited that long fettered land. It is too soon to speak of a work of evangelisation which is yet in its infancy, and which has been interrupted from the first by the intense excitement of one of the

greatest and most strangely chequered struggles in history. We cannot but believe that God will bring forth some great spiritual result out of such a commencement; but it would be a great delusion to connect the changes that have occurred with any latent evangelical feeling such as shook the nations of Europe at the era of the Reformation. Then the spiritual changes preceded and determined the military and diplomatic. In our days the relation is unhappily different, and it devolves on the Christian Church to make her own a victory which in the outset belongs indeed to her, but not much otherwise than as it belongs to infidelity. As yet the chief gain is the breaking of the arm of persecution, and the downfall of the barriers that excluded the missionary and the Bible. We have come to the point in Italy where we long have been in India, with probably a greater recoil of multitudes of Italians from the Papacy than of any body of Mohammedans or Hindoos in India from the Koran or the Shasters; but with no more attraction to spiritual Christianity, or perhaps so much accurate knowledge of its fundamental doctrines. Nor is this after all a matter of discouragement. It is visionary to expect the fruits of Christianity without hard and earnest labour—labour widely extended and more or less prolonged. A victory or two breaks the yoke of Austria, and scatters Grand Dukes and Bourbons like the leaves of autumn; but the forces adverse to the Gospel do not thus fall on one or two battle-fields. The fiat of a Napoleon extinguishes the temporal power of the Pope; but the spiritual is beyond his grasp, and even could Italy become as anti-Papist as the negation of the whole Encyclical could make it, the negation might be in the sense of Voltaire, not of Luther. It is necessary to guard some excellent people against the imagination that the kingdom of Jesus Christ can be proclaimed by a sudden popular outburst like that of Victor Emmanuel, or that the flight of the Pope from the Vatican would as certainly add Rome to the true Church of God as it would probably annex it to the rest of Italy. Let us never forget that the weapons of our warfare are not carnal, and that the only seed of a Protestant harvest in Italy must be the Word of God. Honour, then, to all who have seized this great principle, and who are plying this true weapon by all the agencies of translation, circulation, preaching the Word, and training of a native ministry! Honour to the noble Church of the Waldenses, preserved through the fires of martrydom and the blights of rationalism to lead the van in this glorious enterprise, which, leaving its valleys, has witnessed first in one capital, and now in another, and will end by confronting its eternal adversary in Rome! Honour to men like De Sanctis, and other leaders of the Free Italian Churches, to whom we must not grudge the right of evangelising Italy in their own way!

In noticing the state of France he said:—In passing from Italy to France, it is remarkable that the chief link of connection between them, even in a religious point of view, is the French Emperor. It is one of the wonders of modern history that, after one Napoleon had in a thousand ways humbled the Papacy, and chiefly by breaking down the canon law and the feudal system, and incorporating principles diametrically opposite to the genius of Popery with the public law of Europe, another Napoleon should rise up to continue and defend the work, and by a more skilful use of his weapons, by allying his policy more clearly with the public sentiment of nations, and putting his adversary more dexterously in the wrong, should inflict more cruel mortifications and more lasting injuries. This conflict, as yet unsettled, though looking ominously for the spiritual combatant, who, by the preposterous folly of the last Encyclical, seems to have delivered himself into the hands of the enemy, is the great outstanding fact in the present ecclesiastical state of France. I will frankly confess that when this strife began some years ago, I trembled for the bold assailant; and the proved weakness of the Papacy hitherto, even when defied and insulted to extremity, has been to me one of the most cheering signs for the future of France and of the world. Not that the victory of the Emperor is the victory of Christianity, but it is a victory over its great adversary; for who can deny that the Papal system as exhibited in France, with its priestcraft, its Mariolatry, its theatrical hollowness, is, notwithstanding some portion of learning, piety, and philanthropy, it may hide in its bosom, to a frightful degree anti-Christian? Whatever puts such a system on the defensive, withdraws from it the fictitious support on which it so gladly leans, without at the same time investing it with any of the glory of martyrdom, and lays it open to the searching blasts of unsparing public criticism, as the Emperor's whole recent policy has done, must be a preparation for results more positive and more satisfactory. One farther great advantage of this later antagonism is, that the whole apparatus of Protestant worship and home missionary enterprise is now left to work unhindered. We hear no more of arrests, and warnings, and informations, as ten years ago; and where the local zeal of curés and préfets is still superabundant, the colder current in the upper region soon restores the temperature. French Protestantism has thus a great opportunity, which it is nobly using, and which the violent reactionary struggles of Rationalism on the other side may impair but cannot neutralise. It may not be known to all whom I address how rapid has been the growth of evangelical Protestantism in France within the last half-century. It was stated by Dr. Grandpierre, in a paper read in 1857, at the Berlin meeting of the Evangelical Alliance, that whereas the number of pastors of the Reformed Church in France at the time of the revocation of the Edict of Nantes was 640, they had sunk in 1808 to 190; but in the next fifty years they had more than trebled, so as almost to reach the point whence the bloody persecution that commenced in 1685 had

cast them down, being in number 601. This was exclusive of the Lutheran Church, which numbered about 300 pastors, and pastors of Churches independent of the State, which amounted to 100 more, so that the present state of French Protestantism, represented by 1000 pastors and 1500 or 1600 places of worship, is decidedly in advance of what it was when Louis XIV. began his deplorable aggressions. We must not forget, indeed, how vastly the population of France has increased in two centuries, while Protestantism has not increased in proportion; but still it is something to be thankful for that that great and sacred cause for which the Huguenots bled is still outwardly adhered to by a million or a million and a half of the French people, thousands of whom, beyond all doubt, have in our own day been gained over from the Church of Rome. The French Protestant Church is a living Church in comparison to what it was at the close of the First Napoleonic reign, when the number of Orthodox preachers could be counted on the fingers; when missions and Bible Societies were unknown; and when the doctrine of salvation by works illustrated its usual efficacy by producing an equal neglect of works and of salvation. Now, let us thank God for it that a considerable majority of the pastors of the national Churches are orthodox and zealous, while the separated and missionary pastors are so universally, that the sum raised by the members of the French Churches for missions and benevolence amounts to about 60,000*l.* per annum, while that expended even by Churches partially supported by the State on their own necessities is estimated at as much more; and that, while in this department the poverty of the great body of French Protestants does not admit of results comparable to those elsewhere attained, the presence of life manifests itself in that outflow of liberality, and that spirit of self-sacrifice for the cause of Christ, which has so signally crowned the re-awakening energies of Christian conviction in our own country. It is a remarkable tribute to the vitality of French Protestantism, that in the recent struggle with unbelief within and without, its noble stand for the everlasting foundations of Christian orthodoxy has arrested the attention of all France. No pamphlet, essay, or letter, of archbishop, bishop, or abbe, against Renan has impressed the French mind like the criticism of Edmond de Pressensé; and at the head of the Christian struggle in France, and occupying, in some sense, to use his own eloquent words, the advanced guard of European conflict for miracles, for inspiration, and for the Divinity of the Son of God, stands conspicuous to all eyes a Protestant layman—the illustrious Guizot. To some it may appear a doubtful proof of the alleged revival, that this great name, whose views on all points I do not endorse, should only have escaped defeat in the late election to the Paris consistory by ten votes. But to me it seems one of the greatest triumphs ever achieved that a Protestantism which was so lately sunk in the sleep of death, which only a few years ago suffered the most eloquent of its orators (Adolphe Monod) to be silenced in Lyons, is now able to silence its unfaithful teachers in Paris; to brave the whole ridicule, calumny, and false liberalism of the Parisian press, and even on the ground of universal suffrage to encounter and baffle the machinations of its enemies. I hail this as an augury of increasing clearness and strength, and of progressive victory; but should it unhappily prove otherwise—should the efforts of an infidel agitation, acting on a Protestant constituency, created by no moral or spiritual qualifications, at some future day prevail, and should the Emperor still withhold that often requested Protestant Synod, which can alone, over wide France, restore doctrine to its rights, and discipline to its seat, and separate the precious from the vile—then I hope our French brethren will regard the hour as come which many think has come already, will raise decisively the question, "What communion hath light with darkness?" and, instead of waiting for any civil power to concede the organic rights of every Christian Church, will respectfully but firmly repeat even to the great Emperor the words of our own Alexander Henderson, and support them at every sacrifice—"Christ hath given warrant to convocate assemblies, whether magistrates consent or not;" or of one who belongs to France not less than to Scotland—our Andrew Melville—"There are two kings and two kingdoms in Scotland. We will yield to you your place and give you all due obedience, but again I say you are not the head of the Church; you cannot give us that eternal life which even in this life we seek for, and you cannot deprive us of it; permit us then freely to meet in the name of Christ." God grant that the Protestant Churches of France may not shrink from carrying out these principles, whether as against an imperial despotism or an unbelieving democracy. They will thus, if need be, perpetuate and consummate their own martyr-history, and place in the crown of truth its brightest jewel of liberty.

He referred also to the state of religion in Germany:—The great tidal wave of religious revival which has risen in Germany as in the rest of Protestant Europe since the French Revolution, anticipated at home by the outburst of Methodism, which had a partially German origin, has had in Germany a somewhat different history from that of other countries. It has been less dependent on the people and more on the Universities and on the civil rulers. Germany has in this preserved the type of the Lutheran Reformation; and this constitutes at the present day one of its greatest dangers. When the rationalistic night reached its deepest darkness in the earlier years of this century, the masses of the people had been radically corrupted and broken off from the traditions of their fathers, so that the reign of unbelief was not much less absolute in Protestant Germany than alike in Papal and in Protestant France. The change came chiefly from

the Universities—I restrict myself here to Protestant Germany, for the history of Papal Germany, much as I could say of it, has less that is distinctive, connecting itself with names like Schleiermacher, Neander, Tholuck, Hengstenberg, and others whom I need not recite, differing widely from each other, but all returning to the living Christ as the fountain of salvation, and thus to the basis of the Reformation. Even in the Universities the work was slow and difficult, and it was not till near the middle of the century that the victory was decisive. The favourable change in this one higher region was accompanied by a favourable change to about the same degree in another—in the leanings of the royal and other dispensers of patronage towards orthodox appointments. The masses of the people were but tardily yielding to the better influence, and the fruits of religious interest were appearing, though still somewhat sparingly, in Bible Societies, missions, and other works of charity, when the latent antagonism between rulers and peoples culminated in the Revolution of 1848, and showed how precarious is the religious movement where the people rather follow than lead. The Revolution indeed did great service—it showed the gulf of atheism, socialism, and anarchy, on the brink of which the great German nation stood. It originated the Kirchentag and the Inner Mission, and thus gave German Christianity more unity, visibility, and fruitfulness; and it swallowed up the absolute philosophy, which has never since reappeared from an abyss deeper than its own. Still it had an unhappy effect in identifying evangelical faith too much with an unwise conservatism, and thus widening the breach between the Church and the great masses who make democracy, or Christian unity, or, it may be, only constitutionalism, their banner. This is the great desideratum of German University, Court, and pulpit orthodoxy, to recover the German people, and surround itself with the warm breath of genuine popular sympathy. The Church is as yet in Germany too little of a popular institution. She will never overcome the spirit of unbelieving democracy till she array herself more with that democracy which is truly Christian, which is not afraid of the Christian people and of their voice, and which builds up the fabric of universal Christianity on the broadest and the most scriptural foundations.

PAPERS ON SOCIAL QUESTIONS. No. II.

EARLY LABOUR.—Part I.

We have seen that in the great centres of our population one half the children born die in the period of infancy, while they are wholly dependent on their parents, and their parents are, therefore, wholly responsible for them. There is here surely an immense failure on the part of parents to fulfil the obligations which they have incurred to sustain the lives they have given. The extent to which they are guilty, as regards this failure, varies with the extent of their power to prevent it, and their knowledge of how it may be prevented; and these, of course, vary endlessly. The moral duty of the parent to secure the well-being of the child is only limited by the power of the parent, and he is responsible for that well-being so long as the child is dependent upon him, and his will is its law. The parent is bound to maintain the child till the child is able to maintain itself. The parent exists for the child, and not the child for the parent, and till the child is fully developed in mind and body, the responsibility of the parent cannot cease, though it is lessened gradually as his authority is limited and his support superseded by the growing power and free agency of the child.

As it is the lot of the people to live by labour, it is manifestly the first duty of working parents to fit their children for self-maintenance. The requisites for this are intelligence, strength, and skill. In order to gain intelligence and skill, the growing strength must be trained; but the training must not be such as to sap the strength which is necessary to healthful growth. In the course of this training self-maintenance must begin, but the parent is robbing the child who seeks to maintain it out of its own future strength, instead of out of his own, who uses as it were the capital of his children's lives, who not only hides the talent intrusted to him, but spends it on his own gratification.

In this paper we shall inquire how this responsibility of parents is fulfilled with regard to the early labour of children, as far as a question so extensive can be treated in these pages.

The last quarter of the last century witnessed the splendid series of mechanical inventions from which the factory system took its rise, and the first quarter of the present saw the destruction of the ancient domestic industries of spinning and weaving, and the populations which had followed these industries driven within the walls of the factories—men, women, and children; a miserable and a conquered race. They had striven against the new force; it had prevailed, and for a time they were its slaves, because the slaves of their own necessities. It soon became apparent that some protection was required, especially for the young; and in the second year of our century was passed the Act called "The Factories Health and Morals Act," the forerunner of the wise and beneficent measures which followed a generation later. Its provisions were inadequate and ineffectual. The lime-washing was not looked after, the fresh air was not let in. The night-work got worse and worse, and the

education was completely neglected. For thirty years the productive power went on increasing. It doubled, it trebled, it multiplied ten—twenty-fold. Greater and still greater numbers were employed. Feebler and ever feebler human force was used, and "the rushing of the iron wheels" drowned "the cry of the children," "who were weeping in the playtime of the others," "in the country of the free."

Into the inquiries which preceded the Factory Legislation of 1833, it is impossible to enter, further than to say that the sacrifice of youthful life, under the factory system, which they revealed, alarmed the minds of thinking men for the stability of the national welfare; and the cruelty by which the sacrifice was consummated roused the consciences and hearts of the nation, and enlisted the efforts of all good men in its suppression.

By the Act of 1833, the employment of children in factories under nine years of age was prohibited After that they were allowed to work nine hours a day, but not until they had completed their eighteenth year were they to take part in night-work, or labour for more than twelve hours daily. The Factory Act of 1833 remained in force for ten years, when it was amended, and to a great extent superseded, by the Act of 1844. The new Act permitted the employment of children of eight years old for half a day, with three hours to be taken between eight in the morning and six in the afternoon for school instruction. No child under eight could be employed at all, and when employed after eight years of age, was not allowed to labour before six in the morning, nor after six at night, nor after two on Saturday, nor more than six hours and a half on any other day, unless working ten hours on alternate days instead. All these laws were maintained by a careful system of certificates, inspection, and penalties. They were hung up in every factory, teaching there the value of health, in which there was an examination as the entrance to labour, and the benefit of education; and after their enforcement for one generation their results are, that "there is scarcely now to be seen in the manufacturing districts a crooked leg, or a distorted spine, as the result of factory labour, unless, indeed, it be an old man, one of the relics of other days. The once pale and haggard faces are now ruddy and joyous; the once angular forms are now full and rounded. There is mirth in the step, and happiness in the countenance." All the objections which were urged against them have fallen to the ground. They have proved an unmingled blessing. The masters have better work-people, stronger, more active, more intelligent. The state has better citizens, more vigorous, more independent, and more enduring, as witness the Lancashire districts in the recent distress. The round of improvement is as wide and hopeful as that of deterioration was wide and full of despair.

The ears of the nation once open to the cry of the children, it was found to come from other quarters than cotton mills—from mines and metal-works, from potteries, coal-pits, and cottages. It was heard not in one quarter of the country, but throughout the length and breadth of the land. In 1840, the first Children's Employment Commission was issued, and proceeded to enquire into their employment in mines and manufactures. These were the two pillars of the national wealth, but they rested on the moral and physical strength of the people, and what if these were being sapped?

And what did they find? They found the coal-pit yawning for the little children like a devouring monster that would not wait, but took them ever earlier and earlier. Infants of seven were sent into the narrow seams to drag baskets of coal to the mouths of the shafts on their hands and knees. The evidence reads like an evil dream, a tale of demon task-masters. In Coalbrookdale, infants of five and six were carried down by their parents to "hurry," as this work was called. A compassionate collier says, "It is soon enough for them to go at nine or ten. *The sooner they go in the sooner their constitutions is mashed up.*" "Children of amiable temper and conduct go down at seven, and in a year their dispositions are 'hellish,'" says an old minister, "all hope of their instruction ends." What marvel! Only twenty-five years ago in the West Riding of Yorkshire, young children were crawling on all fours with chains round their waists, through the damp, dark, unwholesome passages of mines; or, in the Lothians of Scotland, with bands over their foreheads, and burdens on their backs, toiling up the sides of the edge seams, or vertical strata, or working knee deep in water fourteen hours a day. In Northumberland mines the word "works" stood for aches. "My head works" (my head aches), a child would say. Whatever the origin of the phrase, what a sad significance it had. The girding chains cut the children's sides till the blood ran down. At the wind-gates sat mere infants in the dark. "I'm scared, I never see the daylight save on Sundays," said one of these. Pain and darkness, darkness and pain alternate. A large proportion of those employed in carrying on the work of the smaller coal mines were children, the children of the workers. They were carried down by fathers and mothers, and forced to their hated tasks. Child after child "Is tired, and never wants to play;" "Too tired to play;" "Too tired to learn." The little ones are even "too tired to sleep," "quite spent," say the mothers, in that evidence. "*The work has destroyed me, and I am obliged to hang upon my children,*" says one woman, showing the fatal circle of evil in which their lives were bound.

This exhaustive labour of early life was sustained by the loss of that power which should develop their future strength, and the evidence of the commission further shows that to a great extent the parents were guilty of the grossest injustice and cruelty in the matter. Its conclusions were, that parents, urged by poverty or improvidence, generally

sought employment for their children as soon as they could earn the lowest amount of wages; paying little regard to the probable injury to their children's health by early labour, and still less to the certain injury of their minds by neglect of education; seldom, when questioned, expressing any desire for the regulation of the hours of work, with a view to the protection and welfare of their children, but constantly expressing the greatest apprehension lest any legislative restriction should deprive them of the profits of their children's labour; the natural parental instinct to provide, during childhood, for the child's subsistence, being, in a great number of instances, wholly extinguished, and the order of nature even reversed — the children supporting instead of being supported by the parents.

The Commissioners found poor little pin-headers, with parents "who cared little about them except to get their wages to spend in drink," beginning work at five and six years of age, and working twelve hours a day at the age of seven or eight.

At the print-works a father witnesses that he worked thirty-four hours with an interval of five, employing his own little girl of eleven, having to shake her frequently and beat her a little if she made bad work. "The following week," he says, "we had to begin at 12 p.m. My child became very ill soon after we began working, and vomited every three or four minutes till about 2 a.m." In spite of this she is set to work again at 5. "She was not fit to come, but I was pressed and she went on working till 12." "His father worked him quite beyond his strength" is frequently said.

They found the nailers put to work at seven and eight, and working from 6 in the morning till 8 at night; and on weigh nights from 4 a.m. to 9 p.m.; their stint increased from time to time till a girl or boy of ten to twelve was required to make 1000 nails per day, from week to week. They found the baby-lace-makers going to learn their labour in the lace schools at four and five years old, and at eight working without rest or play, paling and sickening over their task—seemingly so light and delicate—till in a few years they were injured for life, doomed to debility, distortion, and blindness. But all this was more than twenty years ago. It may be well to remember that such things were; it may help us to see that they never are again; but there is nothing of that kind now! The working of women and children in mines has been abolished. The bleach and dye works and print works are under regulation, so are the lace factories; and the spread of education, and the increased knowledge of the laws of health, must have changed all that. Many will think thus on reading the foregoing passage of the history of early labour. They will think that if the restrictions of factory legislation were withdrawn, a return to the old system would be impossible. The first steps of that return would be crimes. But in our own day we have the like causes producing the like results: ignorance and improvidence of parents, from crime to blind necessity, binding the children in a cruel bondage of premature and consuming toil. The Second Commission was issued in 1862, and has already published three reports, the last of which dates 1864. But we must reserve their contents and their lessons to a future occasion.

Isa Craig.

MEDICAL MISSIONS.

Our readers are already acquainted with the efficient and successful labours of the Rev. John Lowe, Surgeon in Travancore, which were specially noticed in the numbers for July and September of last year, and February of the present. The Annual Report of his medical mission having come to hand very recently, we shall endeavour to maintain the interest already awakened, by communicating, as concisely as possible, the principal items of information.

His lamented predecessor, the Rev. C. C. Leitch, L.R.C.S.E., had collected funds for a hospital, had planned the building, and seen it all but ready, when, by accidental drowning, he was suddenly called to cease from his labours, and enter into rest. This sad event happened more than ten years ago, and Mr. Lowe, who arrived in 1861, was obliged, till early last year, from want of other accommodation, to use the building as a dwelling-house for himself and family. But it is satisfactory to know that, with several alterations and improvements, the South Travancore Mission Hospital was opened for the reception of patients in October last. It is a neat, commodious, well-ventilated structure, standing at the entrance of the Mission Compound, a pleasing and appropriate memorial of Mr. Leitch, whose zeal and devotedness as a Medical Missionary have embalmed his memory in the hearts of many in Southern India.

During 1864, the number of patients recorded in the Register is 5430, and on an average each of these returned twice. Upwards of 300 were indoor patients, residing either in the newly-opened hospital or in houses provided for them in the neighbourhood, for periods varying from one to eight weeks. About 200 patients were visited at their own homes. All these numbers exhibit a considerable increase as compared with the previous year, when they were respectively, 4744, 200, and 150. Of the cases requiring surgical treatment the following is a brief summary:—

Abscess	145
Carbuncle	12
Catheterism	33

Diseases of teeth and gums	75
Dislocations of wrist, elbow, and ankle joints	12
Fracture of limbs, simple	8
,, ,, compound	5
,, ,, comminuted	3
,, of ribs	3
,, of skull	2
,, of spine	2
Flesh wounds, occasioned by falls from Palmyra trees, assaults, &c.	73
Operations for cataract	19
,, for necrosis	9
,, for tumours	27
,, hemorrhoids and fistula ...	25
,, on ear	36
,, nostrils ... ., ...	22
Obstetric cases	75
Treatment of bites of snakes and animals..	29
,, of ulcers	468

We may form some estimate from the foregoing list, of the very substantial benefits which our friend Mr. Lowe is enabled to confer, even physically, upon the numerous patients who resort to him for advice. But we must bear in mind that, by a standing rule of the institution, all the men, women, and children, are brought into daily contact with the reading and preaching of God's Word; and this being the case, can any one doubt that the glorious Gospel of Christ is proclaimed under circumstances so favourable, that this Medical Mission must be regarded as an institution whose importance in a moral and religious point of view can hardly be exaggerated?

The native vaccinator, whose appointment was noticed in our last account of the Mission, has been busily at work carrying the immunity of Jenner's immortal discovery in one hand to hundreds of heathen families, and in the other the precious seed of the Word, which may sometimes find a prepared and friendly soil in hearts softened by a sense of benefits conferred. He vaccinated successfully in 1864, no fewer than 936 heathens, 289 Roman Catholics, and 217 Protestant Christians. A good work in itself—a great one when we consider its moral and evangelistic bearings!

In our number for February we explained a plan which Mr. Lowe has formed of training Native Christian Assistants, who may eventually take charge of branch dispensaries under his own eye, and so be instrumental in doing good to both the bodies and souls of many whom, without such help, he could never hope to reach. He now tells us that he commenced a class in November last, for the study of medicine and surgery, consisting of eight intelligent, well-educated, promising young men. Six of these are members of the Church, and he has every reason to be satisfied with the character and conduct of all of them. We attach much importance to the fact, that each of the missionaries in South Travancore has contributed a student from his district; the sympathies of many being thus secured for the enterprise.

The subjects for systematic study, which occupy their daily attention, are anatomy, surgery, and the practice of physic. The Rev. F. Baylis instructs them in Latin and Chemistry, while a native Evangelist meets with them twice a week, for the study of "Angus's Bible Hand-Book," and "Bren's Tests of Religion." The interest which the youths take in their studies and in their work, and the very creditable progress made by his hospital assistant during the past two years, without having enjoyed the advantage, like the others, of daily systematic tuition, lead Mr. Lowe to believe that ere long this training class in connexion with the hospital will realize his most sanguine expectations. Need we say, that we cordially agree with him, and anticipate similar success in Madras under Mr. David Paterson when his plans are thoroughly matured.

We may add that professional readers who feel interested in this experiment may promote its success and confer a great favour by sending, for the use of the class, any spare books and diagrams on medical, surgical, or scientific subjects, to the London Missionary Society, Mission House, Bloomfield Street, Finsbury, London; or to the Medical Missionary Training Institution, 39, Cowgate, Edinburgh.

Evangelistic work is systematically carried on among the patients, both at the dispensary and in the hospital. No secret is made of the fact that the great object of the agency is, while ministering to the diseased and the wounded body, to win souls to Christ. And knowing this, the natives are not deterred from applying for advice with the same eagerness as if the religious element were entirely excluded. Does the Church at home even yet sufficiently realize the importance of this fact as applicable to all medical mission agency? Does she perceive as clearly as she ought, that much precious seed is thus sown under circumstances peculiarly favourable, in a soil which, humanely speaking, would be almost inaccessible? Mr. Lowe mentions an interesting circumstance illustrative of this remark, that the number of high caste heathen patients who have availed themselves of the benefits of the hospital during the past year has been much greater than formerly, these being the persons whom the ordinary evangelistic agency fails, to a great extent, in reaching. Among indoor patients, and while visiting the sick at their own homes, advantage has been taken of the peculiar facilities afforded for personally dealing with souls, and urging upon the attention of patients and their friends the saving truths of the Gospel.

It will be obvious that Mr. Lowe and his native assistant have been enabled to alleviate a great amount of suffering, and to minister healing and bodily comfort to a large number of their fellow-creatures, who must otherwise have been either neglected altogether, or subjected to the ignorant and hurtful treatment of native practitioners. In

a merely benevolent aspect, the Medical Mission in Travancore deserves the most cordial support; as a centre of Evangelistic effort its claims are still more imperative. We are pleased to see from the report now before us, that the necessary means have not been withheld, and that native gentlemen have contributed liberally to the Institution. But the good work may be greatly helped in other ways,—especially by the sympathy and prayers of Christians at home. Mr. Lowe feels this strongly, and concludes with this appeal: "We would ask an interest in the prayers of God's people. 'Brethren, pray for us.' We need your sympathy, we need your aid, but above all we need your prayers. Nothing can withstand the Almighty power of God's Spirit and God's Word. God could carry on His glorious work and complete the final fulfilment of prophecy, till the sceptre of the dominion of Christ extend, as it assuredly will, from sea to sea, and from the river unto the ends of the earth, without our aid, without our labours, without our prayers; but God deigns to accomplish his purpose of mercy by means of human instrumentality. The private Christian, by his influence, his liberality, and his prayers, may strengthen the hands, encourage the heart, and promote the success of the labourer in the field, and thus, while we are members of the same family, and fellow-heirs of the same glorious inheritance, it is likewise our privilege to be fellow-labourers in the same blessed service, fellow-workers with God in advancing the Redeemer's Kingdom of righteousness and truth. 'Brethren, pray for us, that the Word of God may have free course and be glorified, even as it is with you.'"

Contributions for the various objects of the Edinburgh Medical Missionary Society will be received in London by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street; in Edinburgh, by Dr. Ormond, 43, Charlotte Square.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

It appears as if, every year, the month of May were to be made more prominently the period of religious and ecclesiastical assemblies. Not only have the societies, which are always increasing in number, met as usual, but the Convocation of Canterbury has been sitting for a fortnight; and even the Anthropological Society has been engaged in discussing the question of Missions.

The subject of chief interest before the Convocation has been a new Canon to be recommended to the Crown for adoption instead of the Thirty-sixth, which regulates the character of Clerical Subscription. The following is the proposed form for the new Thirty-sixth Canon:—"No person shall hereafter be received into the ministry, nor, either by institution or collation, admitted to any ecclesiastical living, nor suffered to preach, to catechise, or to be a Lecturer or Reader of Divinity in either University, or in any cathedral or collegiate church, city or market town, parish church, chapel, or in any other place within this realm, except he be licensed either by the Archbishop or by the Bishop of the diocese where he is to be placed, under their hands and seals, or by one of the two Universities, under their seal likewise, and except he shall first make and subscribe the following declaration, which, for the avoiding of all ambiguities, he shall subscribe in this order and form of words, setting down both his christian and surname, viz.:—'I, A. B., do solemnly make the following declaration:—I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God, and in public prayer and administration of the Sacraments I will use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority.' And if any Bishop shall ordain, admit, or license any as is aforesaid, except he first have subscribed and declared in manner and form as here we have appointed, he shall be suspended from giving of orders and licenses to preach for the space of twelve months. But if either of the Universities shall offend therein we leave them to the danger of the law and her Majesty's censure." In Canons thirty-seven and thirty-eight the necessary alterations would be made, and Canon forty would provide the following declaration:—"I, A. B., solemnly declare that I have not made by myself, or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever, which to the best of my knowledge is simoniacal, touching or concerning the obtaining the preferment of ———; nor will at any time hereafter perform or satisfy any such kind of payment, contract or promise made by any other without my knowledge or consent."

A debate of very considerable interest took place on the Court of Final Appeal, in which Dr. Jebb took the lead in opposing the constitution of the present Court, and the Dean of Westminster in defending it.

On this subject, Archdeacon Sinclair has made a clear and vigorous statement in his Visitation Archidiaconal charge. The charge was specially devoted to an examination of the effect of the judgment of the Judicial Committee in the case of the *Essays and Reviews*. While the Gorham judgment, he said, had shown that the Court of Final Appeal would not narrow the basis of the Church, this subsequent decision did not show that they would not widen it. On the contrary, the rules and precedents they had established presented almost insuperable difficulties to the conviction of an unsound clergyman. In the course of a lengthened argument he illustrated the practical effect of these rules and maxims if applied, under analogous circumstances, to certain works of David Hume, drawing the conclusion that the result would have been the same—dismissal of the case with costs. Hence any clergyman possessed of ordinary caution and acuteness might publish with impunity any heresy he pleased—he was at liberty to publish what was right in his own eyes. He regarded this result as a *reductio ad absurdum*, and as such it should be re-

garded by the Judicial Committee, unless they could show that they could cleanse the Church from unbelief, scepticism, and Neology, notwithstanding all the rules and maxims they had established. As to a remedy for this state of things, he demurred to the wisdom of establishing a purely ecclesiastical Court of Appeal. It would be likely to bring about a disruption. There should, therefore (as in the ancient Church), be eminent lawyers taking part in synodal deliberations and judicial proceedings. No change in the Judicial Committee would avail without some change in the law also. "If (he concluded) the benefice was to be looked upon, not as a trust or office, but solely as a freehold, I for one should say, let the unsound teacher retain his temporalities, but let him not retain his pastoral charge. Let the denier of the Trinity, the denier of the Incarnation, the denier of the inspiration of the Bible, keep possession of his rent-charge, but let him not be authorised to dispense his poisonous errors under the sanction of the Church of England. Let him not be licensed to preach Antichristian doctrine from a Christian pulpit. Let him not be permitted to distribute at the table of the Lord the memorials of his Redeemer's death while he denies it to be a real propitiation."

Dr. Colenso has read a long paper at the Anthropological Society in defence of Christian Missions; but he defends them on the ground of their civilizing rather than Christianizing influence, and complains of the attempts made to indoctrinate the heathen with the principles of the fall of man, the inspiration of the Scriptures, and the necessity of faith in Christ unto salvation. Mr. Winwood Reade considered that this was the only good missionary address he had ever heard. Dr. Livingstone replied very convincingly, though somewhat contemptuously, to the statements made by Mr. Reade and Captain Burton, at the meeting of the London Missionary Society.*

The Congregational Union has had an interesting and important meeting. The business of chief general interest was connected with the United States. It was agreed to send Dr. Vaughan, Dr. Raleigh, and Dr. George Smith, as a deputation to a Convention to be held at Boston on the 14th of June, "to concert measures for sending New England principles into the Southern States, and to follow up the steps already taken to educate and assist the four millions of coloured freedmen thrown upon the world by the civil war." The following resolution was also unanimously agreed to:—"That this meeting, while uniformly cherishing the liveliest interest in the Congregational Churches of the United States, is constrained to give a prompt and special expression to its sentiments in the present unparalleled crisis of American history. This Assembly, therefore, dispensing with the formality of a regular invitation, but feeling assured of a cordial welcome, requests two or more members of this Union, who may be specially selected, to proceed as delegates to attend the Convention of the Congregational Churches to be held next month in Boston. This Assembly instructs those delegates to convey its cordial greetings to the churches represented by the Convention; to assure them of its earnest prayers for their continued welfare and growing prosperity; its high appreciation of the great services rendered by them to the history of our common Christianity and progress; its cordial acknowledgment of the anti-slavery principle held by those churches; its hearty congratulations on account of the great work of emancipation thus far accomplished, and, it is fully believed, under God, finally secured; its profound sympathy with them and the country generally in the fearful losses and trials of the four years' civil war, and in the foul assassination of the upright, patient, and noble-hearted Abraham Lincoln; its intense delight at the prospect of peace, and a re-union without compromise on the slavery question; its profound thankfulness to Almighty God for the spirit of moderation and clemency displayed on the victorious side; its full confidence in the efforts to meet the spiritual and moral necessities of four millions of beings in their transition from slavery to the privileges and responsibilities of freedom; and, finally, its readiness in every appropriate way to co-operate with their American brethren in those philanthropic labours, and in all future endeavours to promote the complete triumph of evangelical truth, religious equality, and universal peace."

The Baptist Union, which met at the end of April, and which was addressed by Dr. Haynes, from the United States, also passed a resolution on the same subject:—"That this Union desires to record its gratitude to God that the terrible war which has so long desolated the United States of America appears likely to be brought to a speedy close. That it rejoices in the prospect that the universal abolition of slavery will be one of the results of the struggle, and trusts that, with perfect freedom for men of every colour, the churches of the United States may enter upon a career of renewed co-operation with ourselves in bringing the world to the feet of Jesus, and that the two nations may ever be joined together in the bonds of amity and mutual esteem. That this Union, rejoicing in the actual emancipation of at least 2,000,000 of slaves in the United States of America, deeply sympathises with the objects of the National Freedmen's Relief Association of New York, having for its end the supplying of the freed negroes with food, and clothing, and instruction; and therefore highly commends its special delegate, the Rev. D. C. Haynes, D.D., to the kindness and liberality of the Baptist churches of this kingdom."

The increased boldness with which Romish ceremonies are introduced into the parish churches is exciting much attention, through the case of Constance Kent and others recently brought to light.

* A report of this speech is given in full in the general notice of "The Meetings of Societies."

The Government seems to feel that it has no power to interfere, so that it is impossible to say to what extent these practices may grow. Father Ignatius has recently excommunicated, with bell, book, and candle, two monks of his order. These events would be insignificant if taking place without the pale of the Establishment, but taking place under its protection they cannot but cause alarm for the future.

London, *May*, 1865.

Scotland.

The United Presbyterian Synod met on the evening of May 15th. Dr. King, of London, the retiring moderator, preached, and Mr. Marshall, of Coupar Angus, was appointed moderator. The report on statistics read on Tuesday showed that the number of ministers belonging to the denomination was 580, and of elders, 4308; preachers, 102; students of divinity, 133; members, 170,590; average Sunday attendance, 199,101; congregational income, 178,858*l.*; income for missions and benevolence, 50,696*l.*; total income, including miscellaneous revenues, 232,316*l.*; average contributions of members, 1*l.* 6*s.* 11*d.*; number of Sunday scholars, 71,048. The average stipend of each congregation has risen, from 156*l.* in 1860, to 171*l.* in 1864.

An address was prepared and forwarded to the United Presbyterian Church of the United States, congratulating America upon the prospect of the immediate abolition of slavery, and condoling with her on the assassination of President Lincoln.

A meeting of much significance, though not official in its character, was held on the evening of Friday, May 19th, in the Assembly Hall of the Free Church, in which the members of the United Presbyterian Synod and the Free Church General Assembly were represented, and able addresses were delivered by Principal Fairbairn and Dr. Cairns,* on the state of religion at home and on the Continent respectively. Every reference to the union of the churches was hailed with rapturous applause.

The General Assembly of the Church of Scotland met on May 18th, Lord Belhaven and Stenton represented Her Majesty, as he has done for many years. Dr. Macfarlane, of Duddingston, was named moderator, and he congratulated the Church on the increase in numbers and zeal during the year, and on the comparative good feeling growing up between them and their dissenting brethren. The language used by individuals in speaking or writing with respect to denominational differences seemed to him every day to be becoming more calm, more conciliatory, and more worthy of Christian men. There seemed a growing tendency among Evangelical Christians to cultivate a closer intimacy, and he hoped this Assembly would give a further impulse to that tendency.

* A large portion of both these addresses is given in the general notices of the "Meetings of Societies," at the beginning of this number of "Christian Work."

The General Assembly of the Free Church met upon the same day. Dr. Begg, well known as a representative of the more democratic section of the Church, was chosen moderator, and delivered an address which was characterised by very strong expressions against the Established Church, comparing in one part the respect paid by that Church to the Kingship of Christ to that shown to it by the Jews, when He was clothed with the mock robe of purple. This address, the spirit of which is not sympathised with by the more intelligent ministers and members of the Free Church, by whom it is felt to be deeply injurious to her cause, was noticed by Dr. Norman Macleod at a meeting of the Lay Association of the Established Church on the following day. He said that the assertions of weak bigots or vulgar fanatics would not decide whether or not the Church of Scotland was of the Church of Christ: it was her doing or not doing the work of Christ—the doing of good and the saving of souls. Diotrephes had excommunicated the Apostle John, and in every age of the Church they had some men like Diotrephes. But let them go on in the strength of God, who was not the God of sect or party, but who was nigh to all who call on Him.

In both Churches the state of the funds are satisfactory. The subject of chief interest in the Established General Assembly, is that of innovations in Worship—especially as connected with the introduction of organs. A case of discipline, in the Free Church, which has excited considerable attention, has terminated by the dubious acquittal of "Not Proven" by a majority. The minister charged occupies the important position of the Bridge of Allan—a favourite resort of invalids.

Edinburgh, *May*, 1865.

France.

A strange feeling of disappointment and astonished sadness seizes on the earnest Christian, when he witnesses the clever cunning with which the adversary turns aside the champions of the Cross to do battle with phantoms which elude their blows. Surely what is needed here as elsewhere is genuine vital Christianity. We are like men in a dream. Positive earnest faith producing the earnest logical life of the first disciples, this is what we lack, and what but few are seeking. Preparation-work, bringing out here and there a soul from the mass, seems to be the utmost exhibited by our societies, and yet they *are* blessed. Some show weariness,—they have toiled all the night, and they still await the Master's word of command; others have the vigour of youth, but all need the baptism from on high. The glorious harvest is yet to come; individual effort cannot be superseded, it receives the blessing in quiet places seldom spoken of and little known, but as a whole, all our churches need reviving grace.

The *Conferences*, national and general, were again

the strange battle-ground between believers in Revelation and disbelievers; in other words, between orthodox and heterodox, Evangelicals and Radicals. The precedence was given this year to the *special* Conferences, *i. e.*, for the national state churches by themselves, and the independent churches by themselves. Pasteur Valette (of the Augsburg Confession) presided; 205 members, viz., 178 pastors and 27 elders, entered their names. Of several propositions presented for discussion one only occupied the session; it was that of renewing adherence to the declaration of principles voted last year. It was voted by 130 against 51. The Radicals having brought up their best and most talented men, this conclusion is regarded as a defeat as complete as last year's, perhaps more so. In addition, they spoke out, though with caution, and it is a great matter. Thus Pasteur Coquerel, junior, declared that he had often said that he believed neither in the Trinity, nor in original sin, nor in expiation by the blood of Jesus, etc. After many had spoken, M. Guizot did justice to the futile objections, a thousand times answered, against the sun standing still, etc., and the objections to the declaration of principles as not being full enough, and the opposite objection of being too dogmatic. Warmth and Life, said he, are inherent to Christian faith; and that faith is belief in the fundamental facts which the Gospels tell us on the origin of Christianity. . . It has been said that love of liberty was the motive of the Reformers. Love of liberty had doubtless its part in their work, but their real motive power was a return to Christian faith, a return to the Gospels. The foundation, the origin, the true strength of the Reformation is in that it was a resurrection of Christian faith in the midst of the semi-pagan revival of the sixteenth century. The Reformation is a divine work, as is the world; this is why it is great. It connects itself with Abraham, Moses, and with Jesus Christ.

Two propositions, one a vote of condolence to the United States on the lamented death by assassination of President Lincoln, and the other a circular to be addressed to all the pastors to solicit aid for the Hungarian reformed churches, whose academy is threatened in its existence for want of funds, were voted unanimously.

The general Conferences were of immense interest. The strange proposition (passing strange to any one foreign to our present contests) presented for discussion, was, "The assembly acknowledges, conformably to the conclusions of the report presented to it, that there is no Christian Church possible without explicit faith in the Resurrection of Jesus Christ." This was voted by 106 members; 52 left in a body before the vote, and two or three declined taking part in the vote. First-rate speeches were made, among which were M. Matter, Dr. Ed. de Pressensé, and Pasteur Bersier. The replies were lame. M. Pécaut, the ultra-rationalist, was listened to with the most intense attention, but his clever speech, insinuating doubt in a cool calm manner, produced the contrary effect to that which he intended. The Rationalists were fully worsted.

The special Conferences of the Independent Churches, comprehending this year the Methodist and Baptist Churches, as well as those of the Union, discussed the following subjects:—1. The attitude of Independent Christians towards the National Churches; 2. The attitude of Independent Christians in the present crisis; 3. Worship; 4. The Lord's Supper.

The annual religious meetings commenced by a solemn prayer-meeting at Taitbout chapel, on the 23rd of April. A certain earnestness, harmony, and devotional feeling pervaded the greater part of them; the Societies show more or less prosperity according to their largeness of heart and their ability to carry the popular feeling of Evangelical Protestantism along with them, and most have some trophies of Divine grace to bring forward.

The French and Foreign Bible Society, according to the universal wish, has merged into the Bible Society of France, formed last year by members of the National Church who seceded from the Committee of the Protestant Bible Society, on a question of new versions. It held its farewell meeting on the 24th, thus closing its thirty-second year of labours greatly blessed. Its first year saw the purchase for distribution of 162 Bibles and 1,667 Testaments; its thirty-first year saw the printing of 273,157 Bibles, and 184,480 Testaments. Its expenses from the commencement have amounted to 2,253,960 francs. It leaves no deficit, but above 9000 francs balance, and more than 25,000 volumes in the dépôt. This happy arrangement brings strength and vigour, which were somewhat failing in the old society, into the new one. The President's chair was occupied by Pasteur Audebez, one of the founders, and Dr. Ed. de Pressensé read the report, in which he duly acknowledged the gifts received from England and America, (40,000 francs were lately received from the latter). M. de Pressensé, senior, spoke of the 76 colporteurs employed by the British and Foreign Bible Society in France: 50 of them are converts from Romanism, and 25 have worn the uniform of the French army. 6,800 copies of the Scriptures were sold in four months last year in the câmp at Châlons.

The Sunday School Society held its thirteenth anniversary in the Chapelle du Nord, on the 25th. It has a deficit of 50,785 francs, and consequently is compelled to advance but slowly. The intention of the committee to present a statistical report of Sunday-schools in France, has been frustrated by the reluctance of provincial churches to supply details; to 1,100 letters of inquiry, 177 answers, only, came in. However, 35 new schools have been discovered by this means, making 57 founded during the year, so far as is ascertained. The Society's agent, Pasteur Albert Paumier, has visited, in 86 localities, 90 Sunday-schools attended by 3,650 children. The publications of the Society have been principally 10,000 copies of its hymn-book, the 59th thousand

of which is now selling; "La Cousine de Violette," a fiction; "Domestic Life in Palestine," by Miss Rogers, translated; "The Memoirs of a Protestant condemned to the French Galleys;" a reprint of the "Life of Gustavus Adolphus;" and its two periodicals "Le Musée des Enfants," and "Leçons Bibliques." It has also published the Map of Palestine, by M. Van de Velde. M. Clements, delegate from the London Sunday-school Union, gave most interesting details respecting Sunday-schools in England.

On the same day was held, at the Oratoire, the first meeting of the Bible Society of France, presided over by M. François Delessert. Formed in February, 1864, the Society, at the close of December, had obtained 110 adhesions from Reformed Churches, 6 from Churches of the Confession of Augsburg, and three from Independent Churches. The Ladies' Bible Society also had applied for books. During that period it had distributed 1,600 Bibles, and above 2,000 Testaments. It has decided to print an edition of 10,000 copies of the Osterwald version. Receipts up to the 31st of December, 26,745 francs; expenses, 18,330 fr. The fusion with this Society of the French and Foreign, was hailed as a most propitious circumstance by all the speakers, among whom were Pasteurs Blanc, of Marseille, Ed. de Pressensé, G. Monod, Cassalis, Sohier, Martin of St. Foy, and Audebez. This event was the most important feature in this year's anniversaries.

The Religious Tract Society of Paris met the same day at Taitbout Chapel, presided over by M. Guizot, who strongly brought out the importance of opposing sound publications to the innumerable cheap papers which carry immoral and subversive ideas far and wide. The abominations which money-seeking editors bring to the Government office for the stamp (which is refused), are inconceivable! If there is a shade of reaction towards religion in the higher and cultivated classes, the working population remain a prey to indifference, infidelity, and immorality. The report, read by Pasteur Arbousse-Bastide, spoke of the usefulness of the Society's tracts. The "Almanach des Bons Conseils," is increasingly popular, but is sold at a loss, and its monthly periodical, "L'Ami de la Jeunesse," shows above 11,000 subscribers. Its books are appreciated by the public, and "Rosa," one of its best fictive stories, has attained its seventh edition. Pasteur Bersier repeated the universally felt truth, that it is incumbent on us to oppose sound literature to bad, and especially at the present time, when increased efforts are made to bring education down to the masses, and books will be more and more called for. M. de Pressensé, senior, gave the financial statement. Receipts, 113,178 francs; expenses, 116,296 francs, covered, however, by last year's balance. The Religious Tract Society of London offered 22,000 francs, on condition that a similar sum should be procured in France. The condition having been fulfilled, the Society has received the gift, and weathered the threatening storm. By a modification in its plan of operation, it hopes soon to recommence its cheap publications,—for no tracts were stated to have been published during the year, and if ever they are called for, it is *now*. Since its origin, forty-two years ago, it has printed twenty-eight millions of tracts.

The Protestant Bible Society met on the 26th at the Church of the Redemption; Pasteur Montaudon presided, and attempted to explain the propriety of giving the various versions asked for by the Churches. M. de Schœnfeldt read the report; 3,269 Bibles and 7,200 Testaments have been distributed and sold. Ostervald is the most sought after; the versions of Geneva and of Arnaud in a much smaller proportion. Receipts 41,000, expenses 38,300 francs. The churches in Paris have suppressed the usual collections for it, and this example has been followed in several provincial churches, who no longer apply to it for books; but many adhesions have come in. Several speakers cheered on the Society in its plan of giving to each what he asked for, and seeking for better and more elegant versions of the Bible, less bound to the letter than to the spirit.

The principal aim of this Society is to furnish every Protestant family with the Scriptures, giving a Testament to every first communicant, and a Bible to every newly-married couple. Its principal members are now Rationalistic, some of the orthodox minority having left it last year, and formed the Bible Society of France. The Protestant Sou Society, presided over by M. Pelet de la Lozère, met the same day; it has received during the twelve-months, 22,481 francs, distributed by it to the various religious societies—834 francs more than last year. The Evangelical Society of France met the same evening at Taitbout Chapel, presided over by M. Gruner. Pasteur Fisch read the report, which shows the various stations of the Society in progress. The strong appeal made lately for funds has been successful in a measure, the deficit of 100,000 francs has descended to 31,000. The expenses of the year have been 141,690 francs, and the receipts 130,894;—last year's deficit is what swells the present large debt.

On Thursday, the 27th, took place the interesting assembly of Sunday-schools in the Cirque Napoleon; tier above tier, 4000 bright little faces, in presence of about 3000 parents and friends. Pasteur Henri Paumier presided; short speeches alternated with hymns for an hour and a half. The proceedings were opened and closed by prayer.

The same day the Missionary Society held its anniversary, presided over by Count Jules Delaborde. Expenses, 204,149 francs; receipts, 204,207 francs. The various stations in South Africa prosper; the Mission in Senegal is still in its infancy, a second missionary has joined the first. The Tahiti Mission is growing, and raising from their long sleep the Protestant Churches; authorisation has been granted to re-open Protestant schools. The Paris Mission-house has but five students at present. A strong

appeal was made for funds and men. A letter was read from Dr. Duff, giving a most favourable testimony to our missionaries.

The Society for Encouraging Elementary Schools was presided over by M. Guizot. It has spent 41,245 francs in aiding 244 schools, of which fifteen are newly created by the Society. It has received during the year 131,000 francs. Its training schools are prosperous, and nearly all the pupils presented at the examinations have received their brevet.

The various public charities—the Deaconess Institution, the Asylum for Old Age, the Committees of Patronage for Apprentices of the Reformed and Lutheran Churches, the Agricultural Colony of Ste. Foy for Juvenile Offenders, and the Swiss and French Mutual Aid Societies—were attended as usual, and offered their accustomed meed of interest in their various spheres.

The Evangelical Alliance, and the solemn reception of the Lord's Supper by all denominations at Taitbout Chapel, closed the series of meetings on Tuesday, May 2.

On Wednesday above 150 pastors met in social converse and spiritual communion at Versailles, hospitably entertained by the loved and venerated owner of the beautiful and Christ-consecrated Ombrages.

PARIS, *May*, 1865.

Belgium.

I HAVE already mentioned the formation in Brussels of a Roman Catholic Association to counteract the increasing influence of the Civil Burial Societies, by providing decent interment for those who are too poor to afford the expense of a religious service of the lowest class. It is surprising that such a society should be necessary in a country where the clergy are numerous, powerful, and liberally provided for. One would think it only natural that the Romish Church, which professes to attach so much importance to the performance of funeral ceremonies, should without difficulty grant the benefit of its ministrations gratuitously to the poor members of its communion, who might even claim them as a right; but this it seems they are at liberty to do only when prepared to pay for them.

I have before me the laws and regulations of the Association of Sainte Barbe, and I cannot say that they give a very elevated idea of Roman Catholic liberality. The main object appears to be to provide funds for the payment of masses for the poor, but they do not profess more than to bear *a part* of the expense. The association engages to purchase two hearses, to have at its disposal the crucifix, candlesticks, &c., necessary for a decent administration of the sacraments, to supply the winding-sheet when the family cannot afford to pay for it, and "to make use of the new kind of coffin with raised back." As regards temporal relief the association does not promise much: "It will come to the assistance of the poor who are seriously ill, recommending them to charitable institutions and contributing to their relief in all respects," though how and to what extent is not stated. "Every year a solemn requiem mass will be celebrated, by turns in each parish, for the souls of the departed. This mass will be in some sort for the poor of the whole town an anniversary service for their deceased relatives and friends." It will also take care that the sick receive in time the succours of the Holy Church, and that the holy sacrament be as much as possible accompanied by the friends and neighbours of the sick.

Besides subscribers, benefactors, and founders, the society will also comprise "non-paying members," who shall daily recite a *Pater* and an *Ave* for all the members living and dead. It is scarcely necessary to add that application is to be made to the Holy See for indulgences in favour of all the members.

Outsiders cannot satisfactorily understand why such a society should be required—why, except on the principle, no penny, no paternoster, the clergy should have thought the "decent burial" of the poor beyond their province; and why they should have waited to remove such a crying evil until these anti-religious burial societies had sprung up and stigmatised the habitual neglect by the clergy of those who cannot afford to pay their fees and perquisites.

The *Journal de Bruxelles*, the organ of the Congress of Malines, has the following:—

"The evolutions of Anglicanism at the present time are interesting enough. Thus the Bishop of Norwich applies piteously to the so-called Ecclesiastical Court of Arches, composed exclusively of lay judges, to pray it to interdict a member of the clergy of Norwich, the Rev. Mr. Drury, from celebrating divine service in the convent of the self-styled Anglican Benedictines. The prelate himself had no power in the matter. These good people continue to ape all the Catholic ceremonies. Thus they have lately had the prayers of forty hours in their monastery. The altar was decorated exactly as ours are in similar circumstances. The host was exposed in a rich monstrance, and the pseudo-Benedictines had all the appearance of worshipping the golden calf, for naturally Mr. Drury had not power to cause God to descend upon the altar."

BRUSSELS, *May*, 1865.

Germany.

GERMAN theologians are becoming every day more alive to the importance of endeavouring to meet the growing unbelief by apologetic lectures adapted to general audiences. Hitherto most of them seem to have regarded it as *infra dignitatem* to address themselves to popular assemblies; or else they feared not being able to accomplish satisfactorily a task of the kind. Experience, however, is showing that they can be very successful, and suc-

cess will sweep away false pride. I mentioned in a previous letter that apologetic lectures were being delivered in Berlin, the proceeds of which were to flow into the treasury of the Church Building Society. They have been well attended. One of them which has been published, that by Lic Kleinert on "the Relation of Jesus to the parties of His Age, and to John the Baptist," is a popular but substantial contribution to a very interesting and important topic, a topic the careful study of which is necessary to a satisfactory refutation of Rénan, Strauss, the Tübingen school, and so forth. We can recommend it to such of our readers as know German. Similar series of lectures have been twice or thrice delivered in Leipzig to large and attentive audiences. Professor Held, late in Zürich, is also endeavouring to meet popular wants in Breslau. The welcome accorded to these efforts is proof enough that they are needed, and the thoroughly popular ability somewhat unexpectedly revealed by gentlemen hitherto known only for learning, ought to excite to further undertakings.

It is painful and yet amusing to read the scurrilous abuse dealt out by the so-called "liberal" Church journals on the orthodox everywhere. Foremost among them are the "Protestantische Kirchen-Zeitung," of Berlin, and Schenkel's "Zeitschrift." The former contained in a recent number an attack on Professor Held, in Breslau, which I can only describe as utterly mean—unworthy of a low pot-house journal. In another number the editor sought to produce the impression that Professor Beyschlag of Halle, a very able and popular theologian and lecturer, and a sincere Christian, had half come over to them, because of an unguarded theory which he had propounded. In fact, these "liberals" shrink from no means that seem fitted to serve their purpose.

The conflict in Baden between the orthodox clergy and the new *régime* still continues. I had hoped to see signs ere this of a resolution on the part of the former to follow the example of various Churches of England and Scotland, and throw themselves on the power of the truth, and the faithfulness of God; but few are yet ripe for such a momentous step. In one respect the cause of the believers is improving; and some of the laity are beginning to move. A petition, signed by upwards of 5,000 men of all classes —nobles, manufacturers, and working men—is to be presented against Schenkel to the Grand Duke. This step, simple and unimportant as it may seem, is causing great excitement. The signers are charged with fanaticism, with wishing to bring back the night of darkness, with endeavouring to destroy the promising crop of liberty, enlightenment and activity that is growing up, and so forth. There is one consideration which I wish these sad confusions might suggest to the mind of the pious clergy, to wit, "How is it possible for our people to be so easily led away, after we have had the unrestricted teaching of them for upwards of three centuries?" But this is an unpleasant question. Until, however, it is seriously weighed, little good will be done. "There is something rotten in the State of Denmark." If the Church or its shepherds had done their duty, their flocks would never have been so easily led astray as they have been, and still are. Pulpit instructions, in particular, have lacked bone and muscle.

But let me turn aside from these unpleasant matters to notice actual work for the Kingdom of God. I know of no institution in Berlin, or elsewhere, the idea of which is more beautiful and important than that of the "Refuge for Female Servants," founded here in 1854, at the instance of the late Dr. Fliedner of Kaiserswerth. Its object is to contribute towards improving the character and conduct of servant-maids—a task as difficult as it is necessary. As this kind of institution may be new to some of your readers, I will describe it a little more in detail, by giving its two main principles.

1. Respectable servant-girls from Berlin and the country, seeking service, are received into the institution and provided with board and lodging at the small charge of rather less than 2½*d.* per day. They are further instructed in household matters by deaconesses from Kaiserswerth. Every sort of servants' work is attended to but the finer cookery. Servants of doubtful character, or who have been guilty of immoral conduct, cannot be admitted. The girls who behave well are provided with suitable places, and remain in connection with the institution, which forms a kind of home for them, and seeks by furthering their inner and outer well-being, to guard them against the dangers which beset young people in a large city.

2. Younger girls, who wish to be trained for nurses, can be received into the school opened for this purpose, on a payment of about 3½*d.* per day. They there receive instruction in the elements of general knowledge, and are taught especially how to manage, amuse, and instruct children. The infant school connected with the institution affords the opportunity of making the instruction practical.

The institution, it will be seen, aims at being a Christian agency and training school for servants, and, efficiently conducted, must of course be productive of great good. The deaconesses seek to impress on the girls the need of honesty and of doing their work as in the sight of God, and the fear of being refused admission to so cheap a lodging-house, when out of place or ill, acts to some extent as a restraint. The girls are also looked up occasionally by the sisters in the places which they have obtained, and are urged to visit the institution as often as possible on their free Sundays. Whether the actual workings come up to the idea is another question. My own experience has been unfavourable; others speak with satisfaction of its influence. There is great danger that the more incapable girls will chiefly find their way to the institution, in the hope that by seeming very religious, they will get better places than they

otherwise would. There is accomodation for ninety-five girls; during the last year 440 were sheltered; the school for nurses numbered 120 girls, and 2,360 visits were paid by servants on their free Sundays. This last feature is the most encouraging; for servants not thus occupied spend their Sundays in casinos, dancing saloons, and other places, where their moral and spiritual ruin are effected. Such an undertaking, however, requires immense firmness, and no little strictness, if the results achieved are to be at all satisfactory.

In 1860 a Society was formed here for teaching the blind to read according to the system invented by Mr. W. Moon, of Brighton. Its present method of operation is the following:—A blind man is employed as a kind of evangelist and teacher. He holds Bible classes and prayer meetings, and has always a certain number of both old and young under instruction. Hitherto the supports rendered, and the results achieved, have been very satisfactory. As soon as the way seems clear, it is intended to organise employments for the blind after the plans adopted in Holland and London. Most of them have already learnt some trade or other, but there needs a central dépôt for the sale of their productions, and an inspector to purchase materials and conduct the sales. Notwithstanding that Moon's system of reading is incomparably easier than the old ones, it has not as yet made much way in Germany, though through the kindness of the British and Foreign Bible Society the sale of his Scriptures is very much facilitated. The chief hindrances are most probably prejudice and red tape.

For some years past delegates from the numerous Roman Catholic Associations formed throughout Germany for the defence of the Church and Romish principles, have met regularly in congress to consult and devise and make a demonstration. This year's Congress is to meet, in the beginning of September, in Treves. It is expected that it will be attended by an unusually large number of clergy and laity from France, Belgium, and all parts of Germany. The late Archbishop of Treves, Arnoldi, had consented to an exhibition of all the relics deposited in the churches of Treves, on this occasion; and it is hoped that his successor, Dr. Pelldram, late the respected head of the Roman Catholics of Berlin, will not only carry out this intention of his predecessor, but also appoint a pilgrimage. Most of your readers will remember the celebrated pilgrimage to the Holy Coat of Treves in 1844—an event which led to the Ronge Movement. At that time 1,100,000 persons are said to have visited the city, and in September a far larger number is expected. The occasion will be one of great interest, and ought to be used for a Protestant aggression. How good if a thoroughly well-written popular exposure of the errors of Romanism could then be circulated by thousands and tens of thousands!

BERLIN, *May*, 1865.

Italy.

DR. DE SANCTIS AND THE PLYMOUTHISTS.

WE give the following extracts from a pamphlet, recently published by Dr. De Sanctis, as it exposes a most repulsive perversion of truth,—all the more to be censured because addressed to mere infant Churches:—

"Let us now proceed to notice some of the errors contained in the second dissertation. I cannot believe that the author can possibly be so ignorant as not to know what is the Evangelical Alliance; but since he is aware that you, dear brethren, know nothing about it, he has, by depicting it in false colours, contrived to make a scarecrow for you. If you do not know what is the Evangelical Alliance, the book of the 'Principles' informs you, page 17, that in this association are united all the Protestant Churches, 'although they still retain their special forms and their names.'

"The idea thus given of the Evangelical Alliance is that of a very Babel, with which the only true Christians, that is, the Plymouthists, cannot unite. In all this there is not a word of truth. In no one respect are the Protestant Churches united, or merged in, the Evangelical Alliance; it is composed of individual Christians belonging to the different denominations, or, if you will, Churches, who feel the need of drawing near to each other in the bond of charity and the love of Christ. In order to join the Evangelical Alliance, it is not necessary either to change one's name, or to renounce one's own Church, but to belong to Christ, and to possess that spirit of charity and unity which seems unknown to the Plymouthist writers of this book."

* * * * *

"What the author of the 'Principles' proceeds to say of the Waldenses is altogether scandalous. Before, however, I examine the insults which, in this book, are directed against them, permit me to make one general observation. The Waldenses are esteemed and respected by all Evangelical Christians throughout the world; because, being only humble mountaineers, they were the first to protest against the Romish Church, as the author of the pamphlet himself admits. But if they are esteemed and respected by all Evangelical Christians, much more should they be held in honour by the Evangelical Church of Italy. For many centuries before the Reformation, whilst the whole world lay in the darkness of religious ignorance, they maintained in our country the light of the Gospel; they did not remain inactive in their mountains, but (and the author again confesses it) preached the Gospel throughout Italy, while themselves persecuted to death; they bore testimony, not with vain words, not with preaching alone, but with their blood, and evangelical Italy may justly glory in a martyrology of hundreds of martyrs, not Plymouthists, but Waldenses. No

sooner was liberty of conscience proclaimed in Piedmont, and afterwards in other Italian provinces, than the Waldenses sent forth from their valleys the best of their ministers to labour in Italy, and there is no Italian province where their missionaries are not found. Now tell me, dear brethren, is it Christian, is it honest, to slander such men? Let us see what the book of 'Principles' has to say of the Waldenses, and then judge whether your conscience will permit you to assume the responsibility of the book published in your name.

"Read once more the first paragraph of the second chapter, or historical dissertation.

"'The Waldenses,' he says, 'were monks of the Cottian Alps, bare-footed friars, although without the vow of celibacy, who rebelled against the Pope in order to continue to marry.' The *black gown* 'used by Waldensian ministers when officiating is similar to that used by the primitive bare-footed friars, and later by the Augustinians, whence the black monastic gown afterwards worn by Lutheran ministers. They fast on the day of the Supper like the Roman Catholics. The form of their temples is similar to that of the Pagans. They observe certain Popish festivals, Easter, the Nativity, &c. They have in their liturgy and in their preaching certain Romish expressions; their confession of sins corresponds to the *Confiteor;* from the refectory of the friars comes their "Table," presided over by a Moderator, perhaps to moderate them when they quarrel in their stormy synods; they retained the greater part of the errors introduced into the Romish Church before the year 1000, which errors are still jealously retained by the Waldenses.'

"When such iniquities (to give things their right names) appear in a book published in the name of the Italian Churches, I do not understand how there can be a Christian in those Churches who would not protest against such a book.

"The black gown, as he contemptuously calls the 'toga' worn by Protestant ministers, is of 'monastic origin.' False! say I; it dates from the time of the Reformation, and was then the usual dress of grave and learned men, retained by the Protestants in memory of the Reformers, and afterwards adopted by the Waldenses. For my own part I attach so little importance to vestments, that if the Archbishop of Genoa would permit me to preach in his cathedral, on condition of wearing his surplice, rochet, stole, and even cope, I would willingly accept the condition if, though habited in a cope, I might but preach the Gospel of Christ.

"'The Waldenses,' says our author, 'fast on the day of the Holy Supper, as do the Roman Catholics.' This also is untrue: fasting is never ordered on the days when this sacrament is administered, much less practised: and having been for two years minister in a Waldensian church, I certainly ought to know. The remark as to the 'form of their temples' is an exaggeration. The Waldensian temples or churches are similar to those of Evangelical Christians of all denominations, with the exception of the Plymouthists; and if there is anything to distinguish them from others, it is their greater simplicity.

"'The Waldensian "Table" has come down from the refectory of the friars:' such slanders are undeserving of notice.

"The author then ventures to calumniate them so far as to say, that 'many errors of the Romish Church are jealously retained by the Waldenses.' Their confession of faith is public, their liturgy, their ecclesiastical constitution, their discipline, are open to the whole world. They have been examined and judged by all Christendom, and no one ever discovered in them what has now been found (but he does not deign to point out where) by the most learned and Christian author of this pamphlet.

"The third section speaks of the modern Waldenses. What, according to the author of the pamphlet, is the Waldensian religion of the present day? 'It is a form, a ceremonial of Sundays and traditions.' To speak thus of a Church respected by all others in the world, does not seem to me a very Christian way of speaking. I appeal to the testimony of all Christians throughout the world whether (with the exception of the Free Scotch Church) the Waldenses are not the least formalist of all Protestants. And what does he mean when he says that their religion is a form, a ceremonial? He means that they set at nought Christ Jesus and the doctrines of the Gospel, and occupy themselves solely with forms and ceremonies, in which their religion consists. Now this cannot be said of the Waldenses through ignorance, but displays a malicious spirit which might almost be termed diabolical.

"The Waldensian religion is 'a ceremonial of Sundays and traditions.' With regard to traditions, there is a distinction to be made; are we to understand here historical traditions, or such as relate to matters of faith? Of the latter the Waldensians have none whatever: not one article of their Confession of Faith rests upon tradition; and to be convinced of this we have only to read it. But I affirm that there is no Church, no community, no family without its own historical traditions, and those of the Waldenses are many and honourable; but they do not constitute their religion. Are they to be blamed for remembering their history?"

* * * * *

"He thus speaks of the Reformation of the sixteenth century:—

"Whilst in the beginning of one page, he acknowledges that the Reformation was a call from God, half way down the same page he says that it was a 'Reformation of the Romish Church effected by man, and not an innovation performed by God:' and to make it appear that he speaks with the Bible in his hand, he quotes three passages from Scripture, which speak of individual regeneration, of man's new birth, and applies them to the Re-

formation of the sixteenth century, which was a reformation of religion.

"Pray, writer of the pamphlet, will you be good enough to tell us for our guidance when we are to believe you;—whether when at the beginning of the page you say that the Reformation was a call from God; or when, further on in the same page, you say that it was the work of man, and not of God? You criticise those who study ecclesiastical history, and yet you assert that the Reformers 'were not supported by faith in the Lord.' If you had read what is known by every Protestant child attending the elementary schools, you might have learnt something of the nature and depth of the Reformers' faith; but if you are ignorant of history, you certainly have no right to falsify it, still less to do so in the name of the Italian Churches.

"He says that the Protestants accuse the Italian Churches of '*the want of a profession of faith.*' If to this he had replied: 'We have not thought it right to publish one, because the Churches are still unformed, and we think it better to study the Scriptures deeply before drawing up a profession of faith, which we might afterwards find it necessary to alter: and in the meantime we simply take for our rule the whole Bible, and nothing but the Bible:' such an answer, if not satisfactory to all, would, at least, have been Christian. But what is really the reply of the author of this book? 'We have one which is complete and most perfect: *the Bible.*' But the Protestants reply with reason: Arians, Unitarians, Socinians, and Rationalists, who will have no profession of faith, all say the same: they proclaim with you that the Bible is their profession of faith. 'Beyond this (that is, the profession of faith contained in the Bible), we shall never have the boldness or the folly to make another.' And here, with a single stroke, all 'Protestants who have a profession of faith are charged with boldness and folly, and Plymouthists, Rationalists, Arians, who reject every profession of faith, and appeal to the Bible alone, in order, perhaps, to be able to change their creed according to circumstances, are declared to be wise and humble: every profession of faith is maimed, incomplete, heretical, and not pure:' here, with another stroke, all Protestant Churches who have a profession of faith are declared to be heretical; from the sole fact of their having one. Not even the Inquisition acts so despotically: before a confession of faith is pronounced to be heretical, it is examined, and those articles are pointed out which the Inquisition considers heretical: but the Plymouthists, while vaunting their liberty, are, as a sect, more arbitrary than the Church of Rome itself. In confessions of faith 'there always slip in traditions of the Fathers which can form neither doctrines nor dogmas.' That tradition may sometimes have crept into a profession of faith I would not deny: but that this has happened, or must necessarily happen, in all cases, I cannot admit. And where anything of the kind is to be feared, it is only necessary to be on your guard, and keep, not only to the doctrines, but, as far as possible, to the very words of Scripture. 'Every creed or confession of faith must be *negative* and not *positive*, for the reason that an extract of verses from the Bible is the negation of the others, or is not the positive and complete affirmation of all the Scriptures.' Pardon me, but this is a sophism. I cannot understand how, for example, the affirmation that 'Jesus Christ is God manifested in the flesh' is the negation of all the other verses of the Bible. When in my profession of faith I say that 'all Scripture is of divine inspiration,' I do not understand that this is not the positive and complete affirmation of all the Scriptures."

* * * * *

"Page 41, he speaks of ministers, and quoting Eph. iv. says, that 'if we mean to be faithful to the word, we ought to receive, not from men, nor from seminaries, nor schools of theology, evangelists, teachers, and pastors, but from God.'

"Certainly the most essential thing to which a Church ought to look for in her ministers is that they should be sent from God; we shall never have faithful ministers if learning only is regarded, or if they are received solely because they have obtained an academical degree. But the word of God, when speaking of ministers, does not tell us that they are such simply because they have a certain gift of praying or speaking in public with some degree of fluency. We must not confine ourselves to the 4th chapter of Ephesians, but consider all the other passages of the Bible in which ministers are spoken of, and especially 1 Tim. iii., where St. Paul speaks of the qualifications which they ought to possess, which he says should be well proven, 'not a novice' (in the Greek, neophyte). That a minister must be '*apt to teach*' is one of these qualifications. Solomon and the Apostles are the only instances recorded in the Bible of knowledge miraculously imparted. What the Plymouthists contemptuously term a *school of theology*, I find instituted by the Apostles. Read 2 Tim. ii. 2, and you will see that Paul orders Timothy to commit to faithful men the things which he had learnt from him, in order that they, thus instructed, might be able to teach others also. Here Paul, who had instructed Timothy in those things which he had himself received from God, orders Timothy to instruct others, that they, in their turn, might be able to teach. Read the 1st chapter of the Epistle to Titus, and see how Paul there commands his disciple to ordain elders in every city, under certain appointed conditions, among which is 'holding fast the faithful word *as he hath been taught*, that he may be able by sound doctrine both to exhort and to *convince the gainsayers.*'

"Admitted that God gives ministers, yet He does not *infuse* knowledge into them; still it is His will that there should be teachers in His Church, that they may impart to faithful men what they have themselves learnt from other faithful teachers.

"'But,' say the Plymouthists, 'if God gives

pastors and teachers, it is not needful that they should be instructed by men.' What I have said above might be a sufficient reply to this; but that it may be more clearly understood by the simple-minded, I will repeat what an eminent Christian lately remarked on this subject. 'God,' said he, 'gives us our daily bread, but He does not rain down upon our tables loaves ready made and baked. He gives us bread, because He gives the means of purchasing it, or the strength to labour for it: He gives the corn, and the bakers who make it: but if, under the pretext that God gives us bread, we remained idle, and seated ourselves at table, waiting until it rained down from heaven, we should die of hunger. So God gives ministers to the Churches: He enriches them with His gifts; but it is His will that they should be instructed.'"

Turkey.

AMERICAN MISSION TO EASTERN TURKEY.

STATISTICS are indeed "dry," but often suggestive and profitable. I find those of the "Mission to Eastern Turkey," including Arabkir, Bitlis, Diarbekir, Erzrum, Kharpoot, Mardin, and Mosul, and forty-six out-stations. There were in service during the year nine males and ten female missionaries, six native pastors, seventeen licensed preachers, and fifty-four teachers and catechists, making a total force, missionary and native, of ninety-six. The number of churches is sixteen, to which were added during the year sixty-nine persons on profession of their faith, making the present number of members 459. The Gospel has been regularly preached in forty-four places, to an average number of 2264 attendants. The number of *enrolled* Protestants is 3444, though many others are such in fact. The people contributed during the year, for church building, supports of pastors, &c., 580*l.*

In our two Theological Seminaries at Mardin and Kharpoot there were thirty pupils, and forty-two in the female boarding-school at K.; and in fifty-three common schools a total of 2141 pupils, including adults. I am sorry to say that, except 10*l.* from two students in one of our seminaries, no aid has come from England during the year, and we are in debt for some of the work done, and paying interest upon money loaned! We are so far in the interior of Turkey that we fear our English friends and even the Secretary of the T. M. A. Society sometimes forget us; but far away though we are from you, and even from Constantinople, the capital of the Orient, we have a great and growing work upon our hands, and one not barren of results.

As the work in the Kharpoot field has fallen more immediately under my notice, I will say something of that:—We have a mission force of three males and four females, two native pastors, five licensed preachers, and twenty-two other helpers. Two churches have been organised, to which twenty-nine members were added during the year, making the present number 112. We have occupied, besides this city, eighteen other cities and villages, as "out-stations," besides doing missionary work in a large number of other places, chiefly through the members of native missionary societies, among whom are included the twenty-two members of our Theological Seminary. There are in our field nine such Missionary Societies, whose members are pledged not only to give money when necessary, but specially to go themselves to carry the Gospel to neighbouring places. Some of the most encouraging results have been seen from these personal labours. The members of one of these societies thus went regularly on the Sabbath to Hooeli, a large Armenian village which we had given up as hopelessly careless. The result was an earnest call for a permanent helper from us, and, when we gave them one for the winter, thirty-five boys, fifteen girls, and ninety men and women put themselves under his instruction. Five men have hopefully become Christians, and fifteen declared themselves Protestants and purchased and paid for a piece of land for a church and parsonage, subscribing themselves 17*l.* towards its erection, which they will at once begin, with the promise of the same amount in aid from us. I need not tell you that their church, built of sun-dried bricks, would not bear comparison with your fine English structures, but it will contain an audience of 300 or 400, who will hear the same Gospel as the sitters on richly cushioned pews in marble structures, and we hope, too, that many will hear it with no less of saving power.

The sale of more than 100 Bibles, Testaments, and other religious volumes in that village within a few weeks tells that light is spreading. In our field the Gospel has been regularly preached in sixteen places, to an average of 900 persons, and to many thousands of occasional hearers, who, almost without exception, have learned to read and have purchased the Bible or the New Testament. Of the forty-two pupils of our Female Seminary many, including some wives of theological students, have been, during the four and a half months winter vacation of the school, very profitably employed in teaching, and we see a very general awakening to the importance of female education, compelling even the Armenian ecclesiastics, in some cases, to open schools to keep pupils away from ours. In our twenty-one common schools there have been, including adults, 1090 pupils, all of whom study the Bible, and many have made considerable advances in other studies. At four out-stations we shall organise churches, and give them pastors so soon as the right men are found, the churches paying half of their salary.

The sums paid, and paid profitably, during the year, for church building, support of pastors, schools, the poor, &c., amounted to 252*l.*, and would have been larger had not the repeated failure of the crops sunk the mass of the people in the deepest poverty.

The sum paid by us for church building, support of the native helping force, and the two seminaries

was 113*l.*, of which 45*l.* is still a debt upon us. In our effort to plant Gospel institutions among this people two things especially cheer us. First, so soon as they become interested in the truth, they earnestly desire pastors of their own, and, *when necessary*, are willing to pay, according to their ability, for their support. This, with our policy of *making* it necessary that they pay, by giving pastors only to those who do, gives much ground for hope of a comparatively speedy establishment of the churches. Secondly, they are easily pleased and are not fickle, do not seek but rather oppose change; the speaker who is given to them they, almost without exception, learn to love and, having loved, do not desire to part with him.

Our influence for good is not limited to those who are brought directly under our influence. The Gospel leaven is pervading the whole Armenian Church, compelling the ecclesiastics in many cases to allow the opening of meetings for reading the Bible and prayer in the spoken tongue of the people. In this city and one other place they even go so far as to hold women's prayer meetings. We rejoice that thus, whether in pretence or in truth, Christ is preached, and the knowledge of His salvation spread abroad. But we rejoice still more that the Word has apparently not been unfruitful. The twenty-nine additions to the two churches represent, as we hope, less than half of the good fruit ready to be gathered in when churches shall be formed in all the places where there are converted men. Let no one suppose that the picture could not have a darker shading, but this we can say, that our difficulties and discouragements, though not few, have been less by far than the encouragements; and we desire to thank God and take courage to go on with renewed zeal and energy in the good work, hoping, too, that our English friends will not forget us in their contributions and their prayers.

C. H. Wheeler.

Kharpoot, Turkey, 1865.

India.

THE CHUMBA MISSION IN THE HIMALAYAS.*

The history of the introduction of Christianity nto any country is an event of sufficient interest and importance to deserve a chapter to itself; but its introduction into the Himalayan province of Chumba has been marked by features which contrast so strongly with the reception of Christianity in the plains of India, as to demand a more particular notice; and while the apparent success which the proclamation of the Gospel in this hill State has met with may serve to encourage those who look upon missionary work in India as almost impossible, it may at the same time suggest, even to the older missionaries, a new mode of attacking the false systems of India, and of obtaining a more interested hearing for the religion of the white man. With the statistics before us of the progress which Christianity has made in India, referring more especially to the Bengal Presidency, it would certainly seem as if the country was not ripe for the Gospel, and the door for the missionary not yet open. Compare what has been done here with what has been effected in other places of the world; consider the loss of valuable lives, the waste of precious time, and the almost insignificant result; and the thoughtful observer must come to the conclusion that, however valuable the efforts of missionaries as schoolmasters and pioneers of civilization in the educational department may be, still, for their proper work, that of preachers of the Gospel, missionaries have either rashly entered upon a field which all experience proves to be unready for tillage, or else there is some radical mistake in the *modus operandi*.

The territory of Chumba lies in the depths of the Himalaya, with Cashmere on one side and Thibet on the other. Every variety of scenery and every kind of climate, as also every diversity of fruit and flower, are to be met with in this mountain district. Here are precipitous mountains covered with perpetual snow, and there lofty grassy slopes, like the downs of England, clad with everlasting verdure. In the valleys and gorges, or among the passes of these hills, scenery quite Alpine in character is to be met with; while abundance of mountain torrents, forming cascades and waterfalls as they run their race, and wayside temples picturesquely situated in the midst of the sacred cedars, or forts and castles perched on lofty crags, the retreat of many a robber chief, add beauty and interest to the scenery.

The people who inhabit this hilly region are frank and independent in their character, but very poor; and, till lately, much oppressed by the priestly Brahmins, or ministers of the court. It is only now while we write that the present civil officer, Donald M'Nabb, Esq., the superintendent of Chumba, following out the reforms introduced by the first superintendent, Major Reid, has brought in a law for the emancipation gradually, and by steps easy to the proprietors, of the slaves of Chumba. During the minority of the present Rajah, and the rapacity and oppression of the hangers-on of the court, the kingdom was almost reduced to bankruptcy; and as neither life, property, nor female virtue was safe, not a few emigrated to other places. It was at this crisis that the present Rajah, an amiable young man, partial to Europeans, and really anxious for the improvement of his country, applied for, and obtained, the services of a British officer as superintendent; and under his management prosperity and law have been restored, in a great degree, to this smiling land.

Chumba itself is an ancient city, pleasantly situated on the sloping side of one hill, and surrounded on all sides by others, on the banks of the noisy Ravee, which rolls its turbid and rapid waters some 300 feet below. The city is the residence of the Rajah and a corrupt court; and as luxury and vice,

* Taken from the Home and Foreign Missionary Record of the Church of Scotland.

with superstition, too often go together, it is the seat of numerous temples dedicated to the goddess Deoi, or Kalee, richly endowed out of the lands of the Rajah, and swarming with a lazy, ignorant and profligate priesthood. In pleasing contrast to the wretched shingle-roofed houses of which Chumba is composed, and the gross superstitions which hover round the numerous temples of the city, is the college green, where groups of beautiful and happy children play something like English games. The inhabitants of the city, the hill and valley, are in caste and character much like those who are to be met with in the plains. Having come less into contact with European civilisation, they are more natural and less spoilt than our own subjects.

One tribe peculiar to these hills deserves a more particular notice. The Guddees, a nomadic shepherd race, driven by the Mohammedan invasion, according to their account, into the hills, have here settled; but in address, appearance and manners, they are very much altered from their brethren of the plains. They belong to no particular caste, having among them representatives of every class. With a wise discrimination they wander from place to place for pasture, according to the seasons; in the cold weather residing with their flocks and herds and households, in real patriarchal state, in the lowlands which lie at the foot of the higher hills, and seeking cooler and less rainy districts as the hot weather approaches. We have never met with any natives so pleasant to deal with as these Guddees, nor any so much like the inhabitants of European countries. Such is a brief sketch of the province of Chumba in its physical and moral aspects.

When the Rev. Mr. Ferguson first thought of commencing a mission there, the superintendent, Major Reid, rather discouraged the project—wishing, at least, that the introduction might be deferred. Major Reid had found it necessary, on his first appointment, to use measures for the restoration of justice and order, which could not but be distasteful to a corrupt court and its hangers-on. A Ranee, dissolute beyond even the custom of Eastern princes, whose lands had been forfeited for gross misconduct, and Brahmins mulcted of more than half their usual gains, were not people the most likely to welcome the missionary; and the superintendent not unnaturally thought that the advent of the missionary at such a time, taken in connection with his own reforms, would seem to the people (ever ready to misconstrue our policy and take alarm) as part of a set plan for the annexation or conversion of the country.

Notwithstanding this discouragement on the part of the civil officer which the missionary met with, and which was a clear gain to the cause, disconnecting it from the government, the missionary went over to see the Rajah in October last, and met with a very kind reception. Quarters were temporarily allotted to him in the old palace, ground and materials promised for building a house, church and school, and, in a word, every facility offered for the promotion of the cause. To say that the whole city lay in idolatry, while a corrupt court and profligate priesthood fattened on the labours of the people, would only be to tell half the truth. The people themselves were wholly dissolute, chastity and virtue being qualities almost unknown in Chumba.

Such, briefly, was the state of affairs, when the Rev. Mr. Ferguson, Presbyterian chaplain of H. M.'s 71st, set his foot on the soil of that lovely country, and determined to plant the cross of Christ in the midst of it. As might have been expected of a chaplain, the reverend gentleman was little acquainted with the language of Hindustan, and was altogether ignorant of the *patois* of Chumba; and, to some, it seemed as if he was unsuited for missionary work, both from this cause and the difficulty which he found in acquiring the language. But if he was feeble in speech, his earnestness and his love were great. It seemed as if his whole being was consumed by a great desire to make Christ known. His eye kindled with light and intelligence, and hi whole frame was moved within him, as he spake of the darkness of superstition, and his intense desire to set forth Christ crucified. No doubt some of his notions were crude; no doubt his method of evangelisation seemed peculiar; but men of his stamp are not to be measured by the ordinary rules of human life. He felt himself to be an apostle. To his mind it was clear, by repeated self-searchings, that he was called to devote himself to missionary work, and difficulties and obstacles were cleared away before him.

To this fervour and apostolic earnestness must be added another recommendation, which, to our minds, he possesses, as a missionary to the heathens of India. He is a vegetarian and a teetotaller, living a frugal life on herbs and water, and realising before them the idea of a Christian faqueer. Moreover, with some knowledge of the properties of drugs and herbs as medicine, he goes forth a real joy to the bedside of the lowest to administer some healing draught. His fame as a medicine-man has, no doubt, added not a little to his success as a missionary.

In appearance, the reverend gentleman is not less remarkable than in the views he holds. Tall and well made, his countenance bespeaks the attention and love of the beholder by its singularly placid and benevolent expression, while his flowing beard gives dignity to his appearance. Such is the missionary. Knowing well the plans adopted by missionaries generally for making known the Gospel to the heathen, and the almost infinitesimal result, Mr. Ferguson hit upon a plan of his own, which had at least the rare virtue of being strikingly original.

Having got a footing in the province, and the good-will of the Rajah secured, the reverend gentleman, followed by two catechists, one speaking Hindi and the other Urdu, sallied forth to make proclamation through the streets and alleys of Chumba. Advanced into the middle of a street, or before some native house, the strange cortège halted, when the

missionary, in a loud voice, repeated a well-known text of the Gospel, which, in its turn, was uttered by the two catechists successively. The text the first day was, "Glory to God in the highest, and on earth peace, and good-will towards men;" the next day, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Having made the proclamation without any exposition or commentary, the procession moved on, and thus for fourteen days marched through the city, till the manner and matter of the preacher were well known to high and low, rich and poor.

One incident in the history of this strange procession must be mentioned: arrived at the entrance of the Rajah's palace, the procession stopped and again made proclamation; when the Rajah, surrounded by his ministers, came out, made a profound salaam, and offered, in the name of the god of Chumba, a year's provision for the missionary. From that day the mission may be said to have been established, and success speedily followed. Numbers regularly attended the services of the church or the Bible-readings of the catechists. Up to this date thirteen persons who have been baptised have remained firm, not only to their profession but to their trade, and do not desire to leave Chumba or to alter their mode of life. One man, a Syce, in the employ of the Rajah, has asked to be allowed to remain where he is, rather than take service as a Christian evangelist, which he was invited to do. By the last accounts the work was going on well, and some fifty families had signified their intention to make a visible profession of Christianity.

Nearly all the converts have been among the lowest castes, chumars. This was the case also in Tinnevelly, and, more lately still, among the conversions of Agra. But what of this? "To the poor," said the Great Preacher, "the Gospel is preached." The work is carried on, not by controversial preaching in the bazaars, but by house-to-house visitation and daily Bible-readings, first in one place and then in another.

Such, briefly, is an account of the introduction of Christ into Chumba. Clearly an attentive hearing has been gained and a footing made. Clearly the deep earnestness and conviction of the man, and his skill as a medical man, have won him respect.—

VISIT TO THE SANTALS.

A MISSIONARY gives an interesting account of a recent visit to the Santals—the aborigines of the mountains of Bengal:—

"On our tour we visited 176 villages, of which ninety-eight were Santali. When we spoke to them of the only-begotten Son of God, they said that their god—the sun—had many children. These of course were the stars. That God should desire our good was also new to them, for in their prayers they only ask that He do them no harm. Of a hereafter they had not heard, or of a day of account and judgment. The word they use for hell is a borrowed one, and the idea expressed by it is also foreign to them. Heaven they have not, or it is only the visible firmament. In short, the ideas we had to present to them were totally new, as far as regards them; and we therefore enjoyed the spectacle, and were enabled in some measure to understand the feelings, of men hearing the tidings of God, and of His Gospel, for the first time.

"What the effect would have been had we been gifted with the command of language they have themselves, we cannot tell; but, as it was, they either sat or stood in amazement, repeating after us what we said, and wondering at it amongst themselves. The women seemed especially interested. They came out in crowds, with their infants in their arms, and, unlike the falsely-modest Bengali females, listened and asked questions, showing, in many cases, a deeper interest and a higher intelligence than their male companions.

"The Santals are very ceremonious in their salutations. When a young man goes to the house of an aged relative, he prostrates himself in his presence, and takes one foot of his senior and puts it on his neck. When equals meet they make their *johar*—stretching out their arm, with the fist closed, till they nearly touch each other; then opening the hand, and raising it gently till it touches the forehead. When a male visitor comes to a house, the young females prostrate themselves on their knees before him, and touch the earth with their forehead, whilst he slowly makes *johar*, bringing the side of the left hand to right angles with the back of the right, as the latter touches the forehead. The young lady then washes the feet of the visitor with water, and anoints them with oil. The old women do not go on their knees, but placing the palms of their hands together, and bowing before the men, they raise their hands to the forehead very slowly and solemnly. The men also show them much respect. All at first made *salaam* to us, but latterly we made *johar* to them (as they do to equals); and at this they were greatly pleased.

"Their villages are, in general, neat and clean—quite a contrast to Bengali villages. They usually consist of only one street, and the houses are ranged in lines, gable to gable, on each side. Nearly every house has a kind of ox-stall attached, at the end of which there is also a small inclosure for the fowls, and one for the pigs. Bullocks, or buffaloes, fowls and pigs, are to be seen on almost every steading. Usually the house is enclosed by a railing, or by a high hedge of tree-branches firmly bound together, so as to exclude the cold in the winter, at which time they are renewed. In the summer these high hedges afford a pleasant shade, when kept in repair; but for the most part, the leaves have by that time decayed and withered away, so that the fence is left open, and pervious to the wind. The houses are built very low, although with much taste; but this is of little consequence to a Santal, who usually sleeps, in the hot season, in the open

air, there being a little tidily-kept court or yard in front of each dwelling for this and other purposes. Few of them sleep on the ground, as Bengalis do; but nearly all have charpoys, or small rude bedsteads, the bottom of which is made of thick cord. In the winter they think it an advantage to have a small house, for reasons obvious enough, when we consider their lack of clothes.

"Each village is ruled by a *manjhi*, or headman. He is responsible to the *parganite*, who may be ruler of twenty villages or so, and who is also, in turn, amenable to the *desh*, or country *parganite*, who perhaps rules over as many as sixty villages. He (the *desh parganite*) is responsible to government. Each *manjhi*, however, is held responsible by government for his own village. Hence, on any one going with the desire to see the people of a certain village, he always inquires, first of all, for the *manjhi*. To his house there is a certain index —*i. e.*, the little shed standing outside his enclosure, which covers the little stones or pieces of wood representing his ancestors. Here, at certain times of the year, offerings of *hariya*, the native drink, are made, for the *manjhi* is supposed to be the father of the village, and of course his ancestors are the ancestors of every one in it.

"The principal feast of the country is the Harvest Home, which usually falls towards the close of January. It lasts for five days, and is attended with great rejoicings and much drunkenness. All the native sports are then exhibited, as shooting (at which they are very expert), wrestling, dancing, &c. With Baden, who accompanied me on my tour, I happened one day to be present in a village when they were performing their sword-dance, and they would not allow us to leave till we had witnessed it. The women came along from a distance with leaves of the *sal* tree in their hands, singing a kind of jingling song, and now and then wheeling round with a shout. Men then joined them with the *bashi*, or lute, a rude instrument made by themselves from bamboo. Then four or six others came from the house of the *manjhi*, with clubs, and swords, and wicker shields, which they laid down at my feet. With much ceremony, they took them up, then prostrated themselves, first at the ancestral shrine of the *manjhi*, and then before me After this, to the sound of the music conducted by men and women, they went through a series of evolutions that almost made one giddy to look at. They turned somersaults, sword in hand, and flew round, brandishing their weapons; and yet, strange to say, they hit no one, and their weapons never clashed. The dance being done, they made obeisance as before, and laid down their swords, clubs, and shields at my feet. They were all the worse of liquor, but begged hard that I should give them some money to enable them to buy what would intoxicate them. 'What we have drunk,' they said, 'won't make us insensible—it is only our own manufacture; but if the *saheb* will give us some money, we shall get something from the liquor-shop (kept by a Bengali) which will put us right over.' Need I say that they did not get it?

"The last day of this feast is spent in the greatest debauchery their means will allow, and for several days after few of them are fit for work. It is their national festival, and is looked forward to by them all with great delight. Other gatherings there are throughout the year, and at many of them fowls are slain in sacrifice, and eaten. The unfortunate traveller who goes through the district at such times must make up his mind to some hardships, as even fowls, the staple of our Indian diet, are scarcely to be had. In some large villages we found them unprocurable, and it was only after much searching that my servant obtained a kid, for which we had to give an exorbitant price. Kids, as you are aware, are also used largely in sacrifice, as are likewise pigs.

"The *Chatom* (or umbrella) *puja* is held in the beginning of the rains, and is the signal for a very large concourse of people in the districts where it is attended to. A high pole is anointed by the *naiki*, or priest, with milk and *ghi*, and adorned with flowers; and then, in the top of it, is fixed a white umbrella. The pole being elevated in a small scaffolding made for the purpose, all the people dance round it, singing and shouting. This *puja* is also a time of much drunkenness.

"If you ask what is the religious belief of the Santals, I answer I believe they have none. They live and die like beasts; and if at their death some friendly relative will take a bone of their body to the Dumudar—what they call, *par excellence*, the *Nai* (river)—all is well. Some of them are found with the *jot*, or tangled mass of hair, which they keep, like the Hindus, till a certain time in the year, when they make a pilgrimage to some Hindu shrine, and have it shaved off, presenting a few *pice* and some edibles at the time. The latter is undoubtedly the most meritorious part of the ceremony in the sight of the Brahmins, who are the instigators of it. They fear the demons which are supposed to infest the woods, but they have no object of veneration and love—not even the licentious Krishna, or uxorious Shiva of the Hindus. We have, therefore, in their case, comparatively unoccupied hearts to bring under the loving influences of the Gospel."

China.

VILLAGE PREACHING IN CHINA.

Over the bay, opposite Swatow on the west side, is a large town called Toa-Chne. I have been wanting to go there; but the people have a bad name for turbulence, and I thought I would send Chai-ki over first to take soundings of the temper of the people. A native of course can go where a foreign teacher could not venture. His day's adventures were more than usually chequered, but a brief synopsis of them will serve to give some idea of the work and of the man himself.

His reception was not pleasant. As soon as he began to preach, he had plenty of people to hear him, men, women and children. He told in his own earnest, impassioned way the story of the wonderful love of God. Some laughed, some ridiculed, some stoned, and some abused and threatened. But he kept on, first in one place and then in another, in the streets, in the market, and at the gates of their temples. In one place a school-teacher was observed listening. Before Chai-ki moved on the teacher showed his interest or his curiosity by applying for some tracts, and his caution by sending his pupils to beg for them, instead of going himself.

Among his hearers, a so-called "wise man," "Gaunang," came up to puzzle him with hard questions. "Where is this God you tell about? I can't see Him." "No, you cannot see Him, but I will tell you where He is. He is everywhere. He is in heaven above and in the earth beneath, in the house and out in the field. There is no place where He is not. He is here around us now, and He knows what you think, and what you feel, and what you do, and what you say." "Why do you come here to preach this doctrine? You eat the foreign money"—that is, you are supported by foreigners. "My friend, no amount of foreign money would lead me to come and preach this doctrine, if I did not know it was true. It is the truth, and I have come to tell you of it, not that I may profit, but that you may profit and save yourselves from the prison of hell by believing it."

In the course of his wanderings Chai-ki came across one man, Toa-no-chek, who had heard this truth before, and knew enough about it to say it was not the folly his fellow-villagers pronounced it. Thus he spent the afternoon teaching and preaching from house to house, and street to street.

But it was getting late. Time had passed rapidly, and the setting sun bade him hasten back to the landing. When he arrived, the regular boats were all gone. He tried to hire a special one, but no one would take him for less than twice the sum he had in his possession. What was he to do? He was a stranger, preaching an unwelcome doctrine in an unfriendly place. He turned back up the street. Would any body let him stay in their houses over night and give him something to eat? He felt a little dejected, he said, but he prayed to God to take care of him and give him a place to rest in due time. His care being thus rolled off on Him who careth for us, the fire began again to break out, and soon he was preaching once more in another quarter of the town. Just as he had concluded, and was looking which way he should go next, a woman came up and gave him an invitation on the part of a shopkeeper near by, to come and stop for the night at his house.

"God has answered my prayer," said he. "He has raised up for me a friend among strangers," and with a light heart he made ready to follow.

But just then an unwelcome sight met his eyes. The town is at clan feud with an adjacent town. A crowd of the stronger portion of the people had been out fighting all day according to their desultory guerilla kind of warfare, and were now coming home. Chai-ki had been warned to keep clear of them, and he meant to do so; but here they were, and here he was. In a moment they were down upon him; for he was a stranger, and he might have some connection with their enemies. "Who are you? What do you want? What did you come here for? Tell us quick, or we will take your head off."

Such noisy demonstrations do not always involve peril; but in this case the danger was real; for they had been worsted in the fight that day; one of their number had been captured and chopped in pieces before their eyes. Their passions were heated, they were furious with excitement and rage, and the way they flourished their spears and knives about his head gave a fearful emphasis to their denunciations.

Chai-ki told them at once he had nothing to do with the other village, but that he was preaching the doctrine of Jesus, "Peace on earth and good will to men."

"What is that you say? A disciple of Jesus—are you? Stand back, the rest of you, let me"—This abrupt and unfinished speech was made by a stout fellow, who pushed his comrades right and left until he stood face to face with Chai-ki. He raised a chopping-knife, ready to strike. "Now speak the name of Jesus if you dare—speak! speak! speak!"

That was Chai-ki's hour of peril. But grace was given him to reply, which he did, even while the wicked hand still poised the cleaver over his head. "My friend, if you want to cut me, I cannot resist you. If you will strike, I must submit and take it, but hear what I have to say. There was once a man called Paul, who hated this doctrine as much as you do; and went about persecuting and killing its disciples; but afterwards he repented and believed the doctrine himself, and went about preaching it to others. So I am not angry with you for threatening me, but rather do I hope that when you hear what the doctrine is, you will love it as Paul did." And then he went right on and preached Jesus. Very soon the uplifted knife had disappeared, and the man who held it stood listening to the name of Jesus, not once only, but twenty times, but not another insulting word. The danger from chopping-knives was past.

Chai-ki had won the victory. He said what he pleased, and we who know him know that he hesitated not to declare unto them the whole counsel of God about sin. The only interruption he had was in the form of sceptical or sneering questions. One of them, and Chai-ki's reply, I must tell you. "If Jesus was the Son of God and had such great power, how could his enemies crucify Him? Why did not He escape? What did God let Him be crucified for? Why did He not help Him?"

"Hear me," said Chai-ki. "You are at feud

with yonder town. You have been out fighting to-day, and so you will keep it up until some middle-man shall come and act as friend of both. Tell me, can you ever settle your quarrel satisfactorily without the help of a mediator?" "No, of course not," said the crowd. "Well, now, there is a feud between God and man. Man has sinned and God is angry and means to punish him; but yet He is willing to forgive and wants to have a reconciliation; and Christ has come to be a go-between. But before He could make peace, He had to pay for the wrong-doings of the guilty side, and the price He had to pay was His own life. And so He was willing to be crucified, and God was willing that His Son should be given up to death. On account of this death of Christ, the feud between God and man has ended, and I am come preaching peace and the forgiveness of sins, if you will believe the truth."

During this discussion, the man who had threatened to kill him if he spoke the name of Jesus, had for a short time disappeared; but he was back, without his knife. When Chai-ki concluded, he stepped up and asked him if he was not hungry. Yes, but he was going to get something to eat. "You may come with me, and I will give you supper and a place to sleep." This was invitation No. 2. He declined, saying he must eat rice with the shop-keeper who had previously invited him. The man followed him to the shop, and actually cooked rice for the man whom half an hour before he wanted to kill.

Chai-ki had a good supper, and a good opportunity to preach after supper to a houseful, who listened to all he had to say. Before bed-time he got invitation No. 3, to spend the night on a boat at the landing—the man begging him to come, and promising a free passage to Swatow at daylight next morning. This suiting his plans best, his first host kindly excused him. He went along to the boat, speaking of God's abundant goodness. He thought he should not have a place to sleep; God gave him not one, but a choice out of three.

The next morning bright and early he was here to tell me what an excellent opportunity he had had to preach the Gospel. I have not given all the interesting particulars of this visit, but enough for once. I have yet to tell you that the seed thus sown is springing up and bearing fruit.

South Australia.

We have been favoured with a visit by the new Missionary brigantine, Dayspring, which has been built by the subscriptions of the children of the Sunday Schools of Australia. She belongs to the Presbyterian Missions of Nova Scotia, and the Cameronians of Scotland; but is to be employed also part of her time in the service of the London Missionary Society in the Loyalty Islands, where the help of such a vessel is much needed. Mr. Paton, the devoted missionary from Tanna, accompanies the vessel, on board of which are several natives of the islands which form the principal scene of her operations. On the 14th the school children from Adelaide and its neighbourhood went down by train and visited the vessel, being conducted over her by the missionary. They will long remember the visit, which will tend to intensify their interest in the important work of evangelising the dark inhabitants of the islands to the north-east of Australia. Captain Fraser, besides being eminently fitted spiritually for the office he holds as captain of a missionary ship, possesses the valuable qualification also of being an expert photographer; so that a visit to the Dayspring brings one into acquaintance with missionary scenes and persons of whom we had only heard before by the hearing of the ear. Many important meetings have been held to promote the interests of the cause, and considerable sums have been raised for the present necessities of the brigantine, and the auxiliaries to the London Missionary Society have undertaken to raise 100*l.* a-year for her maintenance.

Our own mission to the Aborigines of this land has had some bright features in its history during the last few months. Mr. G. Taplin, the missionary at Point Macleay, was a short time ago in great despondency about the hostility raised up against him in new forms by dissolute blacks, and still more dissolute whites; but lately his letters have presented brighter features than ever before. The darkest period is that which precedes the dawn, has often been true morally as it is physically, and it seems to be about to be realized here. A few extracts will speak more eloquently to your readers than any words of mine.

"For some time past I have held a prayer and class meeting for adult natives every Friday evening. I made it select, and would not allow the attendance of any but inquirers after spiritual truth. If any native shows a disposition to be a follower of Jesus, I admit him. I draw up a few questions for each, and put them to each one in the meeting, and I have been much pleased with their thoughtful answers. The meeting increases in numbers, and I pray the Lord to be with us and to work with us, for without Christ I can do nothing.

"Three of the members of this class have now exhibited consistent Christian conduct for some time, and openly profess their love to Jesus and their determination to serve him. One of these, William Kropinyeri, had two wives, a young woman, Jean Parry, who has a child, and the other a young girl of fourteen, named Tina. So the man came to me and said he thought it wrong to have two wives, and that he must give one up if he followed Christ, and sent the youngest one back to me until her father could come to fetch her. My poor old black friend, Jemmy Jackson, is very ill with the dropsy; he has been a consistent Christian for twelve months past.

"Now I considered from what I knew of William Kropinyeri and his wife, and J. Jackson, that they

were proper subjects for Christian baptism. So I gave much time to prayer and searching of the Scriptures, and came to the conclusion that I ought to baptize them. . . . I baptized them last Sabbath afternoon in the presence of a number of other natives. May the Lord keep them. I tremble for them, for I cannot keep them, but Jesus can. I have seen this blessing coming, but was afraid to mention it lest it should vanish away. I rejoice with trembling, and yet have confidence in the Lord Jesus that He will work with us, and that we shall see many more souls yet. I have another candidate for baptism, Harry Tripp, and shall administer the ordinance to him as soon as I prudently can. He is a fine, intelligent fellow. In Kropinyeri's case it was a conversation with J. Unaipon [a native teacher] that first led him to think about his soul. This was some months ago. He then sought employment with us at the mission, and showed great eagerness for instruction. His profession of faith for some time past has been intelligent and earnest. His wife has been impressed with divine truth about the same time, and her desire for instruction is very great. Jackson had been a consistent Christian more than twelve months. He is a quiet, inoffensive little man, not very bright, but very steady and earnest where he takes hold. J. Unaipon [the teacher] treats him with the tenderness of a son.

"The native hymn-books are very popular. The hymns are being rapidly learned and sung far and wide. Several are learning to read native now we have books, who could never manage English.

"Let me have your earnest prayers for my poor people. May the fire of the love of Jesus spread greatly, and many native hearts be inflamed thereby."

Thus the readers of CHRISTIAN WORK will see that these poor natives of Australia, thought by some to be sunk irredeemably beyond hope, are amenable to the influence of truth even as others. And though we may never hope to see their days long upon the land, yet many souls may be won to Christ that He will own and bless. The last reports of the Protector and his agents reveal the fact too plainly, that the race is perishing everywhere where there is contact with the white. In some places infanticide prevails to so great an extent that a child is rarely seen among the natives, and in others, drunkenness exerts its fearful influence over numbers.

ADELAIDE, *March*, 1865.

New Hebrides.

THE following is an extract from a letter by the Rev. Mr. Morrison, one of the missionaries from Nova Scotia to the New Hebrides, who is stationed at Fatè :—

Fatè is dark, dark ; but the dayspring from on high has visited it. The work is just begun. There is much need of prayer and effort, and we rejoice to see doors of access opening, and people raised to enter. The field in Fatè is white unto the harvest, but the labourers are few. We bespeak the prayers of God's people for the outpouring of His spirit here, to open the hearts of sinners to the Gospel ; and in the Church, to stimulate her to greater effort in the evangelisation of the perishing heathen world.

The people wear no clothing, excepting some bandaging round the waist. These coverings are made of mats wrought by themselves. The women, when in full dress, wear behind an appendage of matwork, with long fringes, which, at a distance, resembles a tail. Men wear their hair long, women shave their heads bare.

Clothing is in great demand among the Christian party. They have now what enables them to make a decent appearance in Church ; but for fear of exhausting their wardrobe, when they go to their work the clothes are laid by.

They are not particular as to the fashion or the make of their garments. A man that has been fortunate enough to get a blanket, wraps it round him in the morning, and goes to church. A woman has a mat when other clothes are lacking. You see an old woman wearing an old grey felt hat, and a red calico dress, evidently not ample enough in its dimensions for one of her years. Nothing is more common than for them to borrow and lend clothes to come to church. As a good deal of unmade clothes appeared in church, Mrs. M. got the women to meet two days in the week, and bring their "calicoes" with them, to have them made up. All the women of the village came ; but soon the cloth was getting scarce. One, on being asked whether she wanted her calico made up, would answer "It belongs to my neighbour ;" another would say, "It belongs to my husband." The class is broken up long ago for want of work, although the pupils all seemed very anxious to know how to handle the needle. Now soap is found to be a necessary [concomitant of the "Nicol," as they call all kinds of cloth.

Egypt.

THE following letter, addressed to one who takes a deep interest in the progress of Missions in Egypt, has been forwarded to us for insertion :—

There is no doubt (for we are constantly meeting with proofs of it) that our work that winter in sowing the good seed of the word has done great good. The desire for Christian literature, and especially for the Bible, is constantly growing here. I don't know whether I mentioned in my last that last year we sold nearly 10,000 volumes, for which we received over £500. And still the demand is increasing, and now especially the whole land seems to be on tiptoe of anxiety for the new translation of the *whole Bible*, which we hope to have here in a few days. Would that we could take another such a trip from Assouan to Damietta, and distribute the whole revealed will of God. All these books which

are being purchased and read by the people must do good. And they are doing good. It is more and more manifest from very numerous facts that the whole land is being leavened by the truth.

Mr. Grant, of whom you speak, called on us here, and took a box of books up with him, of which he says he disposed more in Nubia than in Egypt, at which we were surprised, and he said the people there could very generally read. We were much pleased to make his acquaintance. He is evidently of the salt of the earth.

We are all at present in very good health, and lately we have had delightful weather here, but we are now expecting the hot winds and the long summer. It is to-day just a year since we came back here. Our two eldest boys have made wonderful progress in Arabic, they read and translate in the Testament quite fluently, and the eldest is beginning to make himself useful in teaching some of the English classes in the school. Elmir is also beginning to chatter a good deal in Arabic, and the little one, not yet ten months old, beckons with his little hand to any one who comes near him and says so sweetly, "tâ, tâ—come, come." It is my highest ambition and prayer for them all that they may yet be accounted worthy to spend their lives in saying to the children of Egypt, come, come to Jesus.

Miss Dales, who, you will recollect, was here when you were here, left a month ago for America to spend the summer after eleven years of uninterrupted service. We have recently received an addition to our missionary force in Mr. and Mrs. Curry. They are at present settled at Alexandria with Brother Watson. About a month and a-half ago Brother Stogg and family and Mrs. M'Rown went to Osiont to settle permanently. The accounts which we have since received from them show that they are meeting with the usual opposition from the priests, still they have opened a boys' and a girls' school, and they are beginning the work very auspiciously. From last accounts from America we trust we shall soon have Brother Burnett with us, and our Board of Missions are hoping soon to send out another man in addition to Mr. Curry, under the Prince's donation of 500*l.* per annum to support two men.

The Maharajah, on account of the state of the health of the Maharane, was unable to carry out his plan of a tour by land through Upper Egypt to distribute scriptures and engage in missionary work; but he has been in the "Ibis," which he has purchased from us, and has had with him Awid, whom you will recollect as our old shopman, and they have sold a good number of books, and done good work in different parts of the Delta.

In answer to your inquiry about the Maharane I am very happy to say that she does not seem in the least inflated by her giddy rise in social position; she seems as humble and warm-hearted a Christian as the day they were married, and embraces every opportunity that offers to do good to her countrywomen. Her humble earnest manner and full acquaintance with the vernacular and habits of the women enable her to speak to their hearts. They have just returned from a trip as far as Damietta, and Awid informs us of two very interesting cases of women apparently brought to the saving knowledge of the truth. One was a Coptess, who had turned Muslime, and was afterwards brought back; she was a very unpromising case, but the Maharane read and prayed with her until, especially by the reading and explaining of the 15th of Luke, the woman was brought to weep and laugh at once—to weep over the past, and rejoice in the hope of the mercy which the prodigal son found. The other is the wife of an old friend of ours in Mansoura—a man who has long been enlightened. He was so rejoiced in the change that had taken place in his wife that he said that should he pay all the expenses of the trip of the Prince to Mansoura and back, he would consider himself well repaid.

A very hopeful movement has been going on here the past two months. Three of the young men of our theological class united with a few others not connected with us to open a room for reading the Scriptures and prayer. They took a room near the Patriarch's Church in the Coptic quarter, paid the rent themselves, as well as repaired and furnished it with seats, books, and lights, and drew up rules for their guidance, and have since met six nights a-week, opening and closing with prayer, and spending the rest of the time in reading the Scriptures and conversing about the passages read, and once a-week one of their number reads a paper on some branch of practical religion. This is a "Young Men's Christian Association," though these young men have never heard of the sister associations in England and America. The number of members is increasing, and at their meetings their room is usually quite filled. Others are taking up the idea, and now they say they are forming a similar society in Haret es Sakeen (a distant quarter of the city), and another in Old Cairo. We trust these will yet prove the nuclei of future Protestant churches.

Yours truly,

G. Lansing.

P.S.—We have been much obliged to your ladyship for sending extracts from our letters to the Editor of the Christian Work. G. L.

Cairo, 1865.

United States.

THE LATE PRESIDENT LINCOLN.

At a time when the startling event of the assassination of the late president is exciting the attention of all, any facts bearing upon his history, especially in its relation to religion, will be read with interest. His inauguration address on the 4th of March, gave indications of more than a mere surface religion, and the following statements appear to corroborate the favourable impression which it made.

The first is from the address delivered at the funeral celebration in Washington by the Rev. Dr. Gurley, a Presbyterian clergyman, whose ministra-

tions he was accustomed to attend during his presidency:—

"I speak," said Dr. Gurley, "what I know, and testify what I have often heard him say, when I affirm that God's guidance and mercy were the prop on which he humbly and habitually leaned, that they were the best hope he had for himself or his country. Hence, when he was leaving his home in Illinois, and coming to this city to take his seat in the executive chair of a disturbed and troubled nation, he said to the old and tried friends who gathered tearfully around him, and bade him farewell, 'I leave you with this request—pray for me.' They did pray for him, and millions of others prayed for him; nor did they pray in vain. Their prayers were heard, and the answer appears in all his subsequent history. It shines forth in heavenly radiance in the whole course and tenor of his administration, from its commencement to its close. God raised him up for a great mission, furnished him for his work, and aided him in its accomplishment. Nor was it merely by strength of mind and honesty of heart and feeling, and persistency of purpose, that he furnished him. In addition to these things, he possessed a calm and abiding confidence in the over-ruling Providence of God, and in the ultimate triumph of truth and righteousness through the power and blessing of God. This confidence strengthened him in all his hours of anxiety and toil, and inspired him with calm and cheering hope, while others were inclining to despondency and gloom. Never shall I forget the emphasis and the deep emotion with which he said in this room in a company of clergymen and others, who called to pay their respects in the darkest days of our civil conflict: 'Gentlemen, my hope of success in this great and terrible struggle rests on that immutable foundation, the justness and goodness of God; and when events are very threatening and prospects very dark, I still hope that in some way which man cannot see, all will be well in the end, because our cause is just and God is on our side.'

"We admired his child-like simplicity, his freedom from guile and deceit, his staunch and sterling integrity, his kind and forgiving temper, his industry and patience, his persistent self-sacrificing devotion to all the duties of his eminent position. From the least to the greatest, his readiness to hear and consider the cause of the poor and humble, the suffering and the oppressed, his charity toward those who questioned the correctness of his opinions and the wisdom of his policy; his wonderful skill in reconciling differences among the friends of the Union, leading them away from obstructions, and inducing them to work together and harmoniously for the common weal; his true and enlarged philanthropy that knew no difference of colour or race, but regarded all men as brethren and endowed alike by their Creator with certain inalienable rights, amongst which are 'life, liberty, and the pursuit of happiness;' his inflexibility of purpose that what freedom had gained in our terrible civil strife should never be lost, and that the end of the war should be the end of slavery, and, as a consequence, of rebellion; his readiness to spend and be spent for the attainment of such a triumph, the blessed fruits of which should be as wide spreading as the earth, and as enduring as the sun: all these things commanded and fixed our admiration, and the admiration of the world, and stamped upon his character and life the unmistakable impress of greatness. But more sublime than any or all of these, more holy and influential, more beautiful and strong and sustaining, was his abiding confidence in God, and in the final triumph of truth and righteousness through Him and for His sake. This was his noblest virtue, his grandest principle—the secret alike of his strength, his patience and his success."

It is stated that while residing in Illinois he was an attendant upon public worship and the teacher of a Bible-class. Upon removing to Washington, Mr. Lincoln and his family became parishioners of the Rev. Dr. Gurley, a Presbyterian clergyman of the city. He was a regular attendant upon the public services of the Church. As time passed, and the fearful responsibilities of his position pressed upon him, he became more and more thoughtful. But it was not till the sickness and death of his little son Willie that his mind was strongly directed to religious things. The affliction was a sore one. The father's heart was bound up with his little boy. From that blow he never fully recovered. At a later period, when at the dedication of the soldiers' burying-ground on the field of Gettysburg, he is said to have made a consecration of himself to the service of his Lord and Saviour. He commenced and continued the habit of reading his Bible daily, and spending a portion of each morning in private meditation and devotion.

A writer in the *New York Independent*, who was in constant intercourse with him during the last six months of his life, writes the following view of his impression of his character:—

For six months of last year I was an occupant of the White House—permitted, during the whole of this period, the freedom of his private office at almost all hours—engaged upon a work commemorating what he believed to be the greatest event of his life, and by far the most important of his administration; a work in which, as many will bear me witness, he felt and manifested the deepest interest; for the consummation and perfection of which he invited me to the White House. It is no exaggeration then, to say, that my opportunities for seeing and knowing Mr. Lincoln were almost unexampled.

Many friends have often urged me to write out for publication the incidents of these, to me, memorable six months. The obvious reasons which have hitherto stood in the way of this may be said now to exist no longer, and I hope at an early day to be able to put in permanent form many reminiscences which would at any time, in connection with the illustrious subject, have commanded

popular interest, but which will now be invested with a sacredness which belongs only to the history of the world's martyrs.

Many persons have formed their impression of Mr. Lincoln from the stories in circulation attributed to him, and, consequently, suppose him to have been habitually of a jocund, humorous disposition. This was a characteristic side of him, but it was merely the by-play of his nature.

I believe that it was this happy faculty of throwing off care for the moment that kept him alive under his heavy burdens; but any true discerner of character, looking into that worn and seamed face, would have said at once, "He is a sad if not a melancholy man."

It has been the business of my life, as you know, to study the human face, and I say now, as I have said repeatedly to friends, Mr. Lincoln had the saddest face I ever painted! During some of the dark days of last spring and summer I saw him at times when his careworn, troubled appearance was enough to bring tears of sympathy into the eyes of his most violent enemies. I recal particularly one day, when, having occasion to pass through the main hall of the domestic apartments, I found him all alone, pacing up and down a narrow passage, his hands behind him, his head bent forward upon his breast, heavy black rings under his eyes, showing sleepless nights—altogether such a picture of the effects of weighty cares and responsibilities as I never had seen. And yet he always had a kind word and almost always a genial smile, and it was his way frequently to relieve himself at such times by some harmless pleasantry. I recollect an instance told me by one of the most radical members of the last Congress. It was during the darkest days of 1862. He called upon the President, early one morning, just after news of a disaster. It was a time of great anxiety if not despondency. Mr. Lincoln commenced telling some trifling incident—which the Congressman was in no mood to hear. He rose to his feet and said, "Mr. President, I did not come here this morning to hear stories; it is too serious a time." Instantly the smile disappeared from Mr. Lincoln's face, who exclaimed, "A——, sit down! I respect you as an earnest, sincere man. You cannot be more anxious than I am constantly, and I say to you now, that were it not for this occasional *vent*, I should die."

A large number of those whom he saw every day came with appeals to his feelings in reference to relatives and friends in confinement and under sentence of death. It was a constant marvel to me that, with all his cares and duties, he could give so much time and be so patient with this multitude. I have known him to sit for hours patiently listening to details of domestic troubles from poor people, much of which, of course, was irrelevant—carefully sifting the facts, and manifesting as much anxiety to do exactly right as in matters of the gravest interest. Poorly clad people were more likely to get a good hearing than those who came in silks and velvets. No one was ever turned away from his door because of poverty.

A touching instance of his kindness of heart occurred quite recently, and was told me incidentally by one of the servants. A poor woman from Philadelphia had been waiting, with a baby in her arms, for three days to see the President. Her husband had furnished a substitute for the army, but some time afterward was one day made intoxicated by some companions, and in this state induced to enlist. Soon after he reached the army, he deserted, thinking that, as he had provided a substitute, the Government were not entitled to his services. Returning home, he was of course arrested, tried, convicted, and sentenced to be shot. The sentence was to be executed on Saturday. On Monday, his wife left her home with her baby to endeavour to see the President. Said old Daniel—"She had been waiting here three days, and there was no chance for her to get in. Late in the afternoon of the third day the President was going through the back passage to his private rooms, to get a cup of tea or take some rest." (This passage-way has lately been constructed, and shuts the person passing entirely out of view of the occupants of the anteroom.) "On his way through he heard the little baby cry. He instantly went back to his office and rang the bell. 'Daniel,' is there a woman with a baby in the anteroom?' I said there was, and if he would allow me to say it, I thought it was a case he ought to see; for it was a matter of life and death. Said he, 'Send her to me at once.' She went in, told her story, and the President pardoned her husband. As the woman came out from his presence, her eyes were lifted and her lips moving in prayer, the tears streaming down her cheeks." Said Daniel—"I went up to her and pulling her shawl, said 'Madam, it was the baby that did it!'"

Another touching incident occurred, I believe, the same week. A woman in a faded shawl and hood, somewhat advanced in life, at length was admitted, in her turn, to the President. Her husband and three sons, all she had in the world, enlisted. Her husband had been killed, and she had come to ask the President to release to her the oldest son. Being satisfied of the truthfulness of her story he said, "Certainly; if her prop was taken away, she was justly entitled to one of her boys." He immediately wrote an order for the discharge of the young man. The poor woman thanked him very gratefully, and went away. On reaching the army she found that this son had been in a recent engagement, was wounded, and taken to a hospital. She found the hospital, but the boy was dead, or died while she was there. The surgeon in charge made a memorandum of the facts upon the back of the President's order, and, almost broken-hearted, the poor woman found her way again into his presence. He was much affected by her appearance and story, and said, "I know what you wish me to do now, and I shall do it without

your asking; I shall release to you your second son." Upon this, he took up his pen, and commenced writing the order. While he was writing the poor woman stood by his side, the tears running down her face, and passed her hand softly over his head, stroking his rough hair, as I have seen a fond mother do to a son. By the time he had finished writing his own heart and eyes were full. He handed her the paper. "Now," said he, "*you* have one and *I* one of the other two left; that is no more than right." She took the paper, and reverently placing her hand again upon his head, the tears still upon her cheeks, said, "The Lord bless you, Mr. President. May you live a thousand years, and may you always be the head of this great nation!"

I could multiply these instances—for they were of constant occurrence—but my limits warn me to close. No more sincere tears have fallen during the past week than those shed by the humble and obscure in every part of the country, who had been in various ways in contact with that great heart. And many a poor boy, led into error, if not crime, but pardoned in his great compassion, feels to-day that in his death he has lost more than a father. Surely "THE MEMORY OF THE JUST IS BLESSED!"

The Rev. Henry Ward Beecher thus described the effect upon the country of this dreadful tragedy:—Never did two such orbs of experience meet in one hemisphere, as the joy and the sorrow of the same week in this land. The joy was as sudden as if no man had expected it, and as entrancing as if it had fallen a sphere from heaven. It rose up over sobriety, and swept business from its moorings, and ran down through the land in irresistible course. Men embraced each other in brotherhood that were strangers in the flesh. They sang, or prayed, or, deeper yet, many could only think thanksgiving and weep gladness. That peace was sure; that government was firmer than ever; that the land was cleansed of plague; that the ages were opening to our footsteps, and we were to begin a march of blessings; that blood was staunched, and scowling enmities were sinking like storms beneath the horizon; that the dear Fatherland, nothing lost, much gained, was to rise up in unexampled honour among the nations of the earth—these thoughts, and that undistinguishable throng of fancies, and hopes, and desires, and yearnings, that filled the soul with tremblings like the heated air of midsummer days—all these kindled up such a surge of joy as no words may describe.

In one hour joy lay without a pulse, without a gleam, or breath. A sorrow came that swept through the land as huge storms sweep through the forest and field, rolling thunder along the sky, dishevelling the flowers, daunting every singer in thicket or forest, and pouring blackness and darkness across the land and up the mountains. Did ever so many hearts, in so brief a time, touch two such boundless feelings? It was the uttermost of joy; it was the uttermost of sorrow—noon and midnight, without a space between.

The blow brought not a sharp pang. It was so terrible that at first it stunned sensibility. Citizens were like men awakened at midnight by an earthquake, and bewildered to find everything that they were accustomed to trust wavering and falling. The very earth was no longer solid. The first feeling was the least. Men waited to get straight to feel. They wandered in the streets as if groping after some impending dread, or undeveloped sorrow, or some one to tell them what ailed them. They met each other as if each would ask the other, "Am I awake, or do I dream?" There was a piteous helplessness. Strong men bowed down and wept. Other and common griefs belonged to some one in chief: this belonged to all. It was each and every man's. Every virtuous household in the land felt as if its first-born were gone. Men were bereaved, and walked for days as if a corpse lay unburied in their dwellings. There was nothing else to think of. They could speak of nothing but that; and yet, of that they could speak only falteringly. All business was laid aside. Pleasure forgot to smile. The city for nearly a week ceased to roar. The great Leviathan lay down, and was still. Even avarice stood still, and greed was strangely moved to generous sympathy and universal sorrow. Rear to his name monuments, found charitable institutions, and write his name above their lintels; but no monument will ever equal the universal, spontaneous, and sublime sorrow that in a moment swept down lines and parties, and covered up animosities, and in an hour brought a divided people into unity of grief and indivisible fellowship of anguish.

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

SWISS LITERATURE.

THE past months have been fruitful in religious publications at Geneva, of some of which I proceed to give you a brief notice.

The most important is the Dictionary of the Bible by I. Aug. Bost. This comprises more than four thousand articles on sacred biography, and on the archæology and geography of the Bible, on the Mosaic legislation, &c. It comprises also introductions to the several books of the Old and New Testaments, essays on various portions of the Scriptures, directions for the study of the prophecies, and researches on Scriptural chronology. In a word, the substance of all the studies of which the Bible has been the subject up to the present day, may be found in this book. It is written in a spirit of faith combined with science, and may prove of great service to all readers, ecclesiastical as well as laical.

Three little works by the same author, entitled *Faith*, *Rest*, and *Hope*, have been read with much edification. They contain good practical directions on all the conjunctures of life, and have been the product of a Christian experience which the reader may appropriate with delight and with ease. M. Bost has recently also given us a short life of Malan, full of details which have hitherto been little known, and summing up impartially, although with affectionate sympathy, the good qualities and the deficiencies of the ancient leader of our revival.

Besides this, an interest for the curious is attached to the "Saurin" of M. Gaberel, although the hero of the book has been dead a century and a half. M. Gaberel had the good fortune to come upon an extensive collection of letters of Saurin and his friends, at Montpellier, which have thrown light on several little understood passages in the life of the great preacher, and especially on his sojourn in London as pastor of the French Church (1700–5).

The letters of F. Bertholet, of which a volume have been just published, make us acquainted with the much humbler life of a pastor of the Free Church of Geneva, who died about two years ago. M. Bertholet took an active part in the evangelisation of France: he had as a preacher much vigour and fluency. With his letters have just been published his meditations on some subjects from the Old Testament, studied by the light of the Gospel. This title sufficiently indicates the point of view which the author has adopted. In many passages there has been remarked an eloquent combination of the severe poetry of the Old Testament and the milder of the New.

A late volume by Pastor Guers is entitled The Holy Spirit—a doctrinal and practical study on His personality and operations. The author lays hold of every part of this difficult subject with faith and courage. I cannot affirm that he has not sometimes gone beyond that which may be known with certainty from the Word of God; in such discussions very few theologians know where they ought to stop. But the practical part of the discourse is full of useful truths.

And now, since I have alluded to the dangers of theology, I cannot refrain from mentioning a little work entitled *On Religious Sobriety*. The author is a pious physician, M. Dupin, to whom a long experience of men and things has disclosed the impropriety of all exaggeration and all excess. Two other treatises by him have just appeared, one entitled *Scriptural Testimonies in favour of the Divinity of Jesus Christ*, and the other, *On the Extraordinary in Christian Life*. The latter is curious, as a study of the human heart.

As a similar study I will also mention to you a new religious romance, *La Cousine de Violette*, by Mademoiselle Couriard. The first conception of it is ingenious. It begins about a young girl who has not yet been visited by any griefs or trials, to make her understand the necessity of giving her heart to God. At the moment when trials are about to come upon her, God instils into her mind, through the sufferings and Christian death of her cousin Violette, an efficacious element of regeneration. This remains for a time sterile; then by the aid of trials it gradually grows fruitful, and produces a complete regeneration. There is nothing forced or improbable in the book: it is wise and true from one end to the other, which is not always the case, you are aware, in narratives of conversions.

M. de Gasparin has expanded into two volumes, entitled *La Famille*, the six lectures that he gave upon this subject in 1863. The work is perhaps rather lengthy; but it contains a number of beautiful and excellent passages.

There are excellent things also in a little volume addressed as a souvenir to his former catechumens, by Pastor Segoud. Having been requested by the company of pastors, as I told you, to execute a new version of the Old Testament, he quitted his parish

to give himself entirely up to that important work; and it was while quitting his parish that he gave this little book to his parishioners.

Overcome Evil by Good, is a sermon by Pastor Tournier. It was preached a short time after the disastrous events which filled our native land with bloodshed and trouble, with the object of raising the courage of the Christian party, and reminding that, let what will happen, they are workers with God.

Three little volumes have been published in succession by Pastor Chapuis, under the name of *La Gerbe*, a collection of Christian anecdotes. The author has judiciously rejected every narrative too generally known or too improbable, he has only brought together that which could at once interest and edify. A fourth volume will contain the Missionary Anecdotes.

An excellent narrative of the latter kind is *Maria Mathsdotter*, by one of our young ministers, M. Henri Roehrich, a pastor of Stockholm, of the French Church. Maria Mathsdotter is a Lapland woman, who last year came from the heart of her native land to Stockholm, in order to solicit first the king, and then all the Swedes, to interest themselves more in the evangelisation of this poor country, Her presence happily influenced the languishing efforts of the friends of missions of Sweden; and from that time M. Roehrich has had increasing authority among them.

Though we are much interested in these missions at Geneva, we have only one fellow citizen among the missionaries. This is Mr. Gwardon, who is labouring in India, and has thence sent us some words on the missionary activity of the Church.

M. Vandevelde, the celebrated geographer, is not a fellow citizen of ours, but I may here mention his new map of the Holy Land, for it was at the request of our Committee of Religious Publications that he issued it. It is chiefly intended for schools, and is very large, very neat, and the most accurate in existence.

I have several times mentioned to you the Abbé Mermillod, whom the Pope has just named bishop, and who, as head of the Catholic party, is exercising such a great and immoral influence at Geneva, especially through his collusion with the revolutionary party. It is to him that M. Bungener has just addressed a letter headed, "Rome at Geneva and the Encyclical." Here the famous papal document is examined in itself and in its doctrines, and then as explaining the course pursued at the present day by Catholicism, as well in the world generally as in Geneva in particular, where we see it displaying all its strength and all its subtlety. This little work contains many things as true for you as they are for us; and it is desirable that all Christians called upon to struggle with ultramontane invasions, should make themselves acquainted with the principles and the tactics of Rome in this incessant war against liberty and the Gospel.

Our Committee of Religious Publications is desirous of publishing a biography of Lincoln.

For use in Library only

For use in Library only

I-7 v.3
Christian Work (London)
Princeton Theological Seminary-Speer Library
1 1012 00311 2655